Philos

The Christian Century

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Getting Ready for the Next War

An Editorial

The Community Church—Dawn or Dusk?

By Edwin T. Buehrer

Women With Pocketbooks

By Maude Taylor Sarvis

First Turn of the Screw

An Editorial

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In This Issue

THE AUTHOR

of the article, "My Father Was a Pacifist," is minister of a church in an eastern city. For obvious reasons, his name is withheld.

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has been representing the American Friends Service Committee as an observer while the Burke-Wadsworth conscription bill has been pending before Congress.

Contributions to
The American Friends Service Committee

Daily Vacation Bible School, Westminster Presbyterian Church, Camden, N. J. $8.81
Roger Hazelton, Shove Memorial Chapel, Colorado College, Colorado Springs, Colo. $5.00

The CHRISTIAN CENTURY

September 11, 1940

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Contents

Editorial
- Editorial Paragraphs 1099
- First Turn of the Screw 1102
- Getting Ready for the Next War 1103

Quintus Quiz: Bookstore Temptations 1104

Contributed Articles
- My Father Was a Pacifist, by His Son 1105
- Women with Pocketbooks, by Maude Taylor Sarvis 1107
- The Community Church—Dawn or Dusk? by Edwin T. Buehrer 1109
- Death to Reach a Star, by E. Merrill Root 1111

Books
- A Philosophy of Religion, by Edgar Sheffield Brightman 1114
- Books in Brief 1114
- Books Received 1115

Correspondence 1116

News of the Christian World
- Correspondence from Colorado 1118
- Correspondence from Cleveland 1118
- Correspondence from Philadelphia 1120
- Correspondence from England 1121
- Correspondence from China 1122
- Correspondence from New England 1123
- Correspondence from Chicago 1124
- Methodist Youth Council 1124
- Correspondence from Tennessee 1125
- Conscription Bill Struggle 1126

Current Feature Films 1127

Calendar of Coming Events

Sept. 10-12. Colorado Disciples Convention, Salida.
Sept. 10-12. Congregational-Christian Conference Planning Meeting, Rochester, N. Y.
Sept. 12-15. New England Disciples Convention, Haverhill, Mass.
Sept. 13-15. Eastern and Central Eastern New York Congregational-Christian Laymen's Conference, Lisle.
Sept. 14, 15. Baptist Laymen's Retreat, Detroit, Mich.
Sept. 16-18. Pennsylvania Disciples Convention, Greenburg.
Sept. 16-19. Michigan Baptist Convention, Alpena.
Sept. 16-20. School of Missions, Minneapolis-St. Paul, Minn.
Sept. 16-20. University of Pennsylvania Bicentennial Conference, Philadelphia.
Sept. 17. Nebraska Methodist Conference, Omaha.
Sept. 17. Annual Meeting State Council of Churches, Thomasville, N. C.
Sept. 17, 18. Annual Pastors' Conference, Hartford Seminary Foundation, Hartford, Conn.
Sept. 18. Southwest Missouri Methodist Conference, Joplin.
Sept. 18-20. Alabama Presbyterian Synod, Sylacauga.
Sept. 21, 22. Unitarian Laymen's League Eastern Convention, Andover, N. H.
Sept. 23-26. Illinois Disciples Convention, Bloomington.
Sept. 23-27. Dallas Council of Church Women, Dallas, Tex.
Sept. 23-28. Leadership Training School, Houston, Tex.
Sept. 23-28. School of Mission Study, Los Angeles.
Sept. 24, 25. Annual Interdenominational Women's Missionary Institute, Y. W. C. A., Chicago.
Sept. 25. Louisville Methodist Conference, Madisonville, Ky.
Sept. 25. Missouri Methodist Conference, Cameron.
Sept. 29-Oct. 2. Iowa Disciples Convention, Boone.
Sept. 29-Oct. 6. National Christian Mission, Kansas City, Mo.
Oct. 1-3. School of Missions, Warren, O.
Oct. 2. Kansas Methodist Conference, Manhattan.
Oct. 3. Holston Methodist Conference, Knoxville, Tenn.
Oct. 6. World-Wide Communion Sunday.
Oct. 6-13. National Christian Mission, Denver, Col.
Oct. 7-10. Iowa Baptist Convention, Council Bluffs.
Oct. 7-10. Nebraska Baptist Convention, Omaha.
Oct. 9. Central Kansas Methodist Conference, Hutchinson.
Oct. 9-24. General Episcopal Convention, Kansas City, Mo.
Oct. 13-20. National Christian Mission, Minneapolis.
Oct. 14. New Mexico Methodist Conference, Tucumcari.
Oct. 16. Virginia Methodist Conference, Roanoke.
Oct. 16-18. Biennial Congress, Cooperative League, Chicago.
Oct. 16-22. Five Years Meeting, Society of Friends, Richmond, Ind.
Oct. 17. Tennessee Methodist Conference, Nashville.
Oct. 20-27. National Christian Mission, Oklahoma City.
Oct. 27-Nov. 3. National Christian Mission, Houston, Tex.
Oct. 30, 31. Institute for Church Women, Baltimore, Md.
Nov. 6. Methodist Rural Fellowship, Purdue, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

What Politics Can Do To a Good Man

WE have been slow to make predictions about this presidential campaign, but we venture one now. We predict that the time will come when Henry Wallace will look back with bitter regret on the speech with which he accepted the Democratic nomination for the vice-presidency. For Henry Wallace is too good a man to make that kind of speech. He is too big a man to come down to that kind of politics. His speech was a ranting speech, a partisan speech, a small-spirited speech. It was the sort of thing to be expected from a small-time politician trying to warm up a party barbecue crowd. It tried to tag all opposition to Mr. Roosevelt's reelection as Hitlerite opposition, and it dared to predict that a Republican victory would be followed by an American deal with Hitler. That is pretty cheap stuff, and Henry Wallace knows it. The old Henry Wallace would never have done it. But Henry Wallace, candidate for office, is evidently not the old Henry Wallace. He is just another politician, not too scrupulous as to means when it comes to gaining party ends. Perhaps after the campaign is over he will have a chance, like a certain biblical character, to "come to himself."

Senate Passes Peacetime Conscription Bill

BY A VOTE of 58 to 31 the Senate finally passed the Burke-Wadsworth conscription bill, thus pushing the United States a long way forward on the road to militarization. The House is expected to act speedily on the measure. It is possible that it may become law this week. It will take the nation some time to realize what has happened to it with the adoption of conscription as a peacetime policy. At the moment, defenders of the bill are claiming that it provides the fairest possible method of securing soldiers for service in war. At the same time, however, it is advocated as a means of securing such overwhelming "preparedness" as shall render the United States immune to threat of attack. If this latter promise of the bill's supporters is not a deliberate attempt to fool the American people, it means that what is being set up is a permanent system of peacetime conscription. And that, despite all the talk to the contrary, is a fundamentally different thing from the various types of wartime conscription the United States has experienced. It is something which will, over a period of years, change the very structure and spirit of American life. The way in which peacetime conscription will degrade and brutalize our whole social order was clearly shown in the article, "If Conscription Comes," which William Hubben contributed to The Christian Century of August 14. We do not believe that the many special interests which profit from the establishment of peacetime conscription will permit it to be repealed without a long and desperate fight. The millstone which the American people are hanging about their necks with the passage of the Burke-Wadsworth bill will hang there for a long time to come.

Industrial Conscription Voted by the Senate

ONLY one narrow shaft of light shone through the darkness cast by the Senate's adoption of the Burke-Wadsworth bill. In a last minute move Senator Russell of Georgia attached to the bill an amendment which would give the President power to take over and operate "any existing manufacturing plant or facility" held necessary to the national defense which had failed to accept terms of operation offered by the war or navy departments. The amendment admittedly makes it possible for the government to conscript all industry—including, its supporters affirmed, newspapers and radio stations—and the only recourse to the courts permitted is for the purpose of fixing the amount of compensation involved. Under its terms, the government is authorized to move in and begin operating plants and facilities from the day condemnation proceedings are instituted. The Russell amendment went through by an overwhelming vote, 69 to 16, and had behind it the active support of practically all the administration leaders in the Senate. Its chances for ultimate inclusion in the conscription law as finally enacted by both houses therefore appear to be good. There can be no

question as to the meaning of this amendment. It will fasten industrial conscription as firmly on the nation as the "selective service" clauses of the bill will fasten human conscription. Mr. Willkie and most of the press are already shouting that this is dictatorship, and quite as bad as anything in Europe. Of course it is. But it is the logical extension of the principle of conscription. "It is," as Senator Vandenberg said, "the appropriate lengthened shadow of the philosophy of action upon which the [Burke-Wadsworth] bill embarks." If we are to have the one form of totalitarianism involved in human conscription, then we must logically subject ourselves to this other form of totalitarianism, dictatorship over industry. The two go hand in hand.

Candor on the Prospects For Dictatorship

IT IS a little difficult to understand why Mr. Willkie should treat the Russell amendment as though it were a new threat to American institutions. That it is a threat there can be no doubt, but there is nothing new about it. As a matter of fact, it has already been pointed out in these pages (August 14) that the Vinson naval speed-up bill passed in June gives the secretary of the navy the same power to take over plants which is, under the terms of the Russell amendment, to be given both navy and war departments. The Vinson measure is already law, for although the House has voted to repeal it the Senate has refused to do so. If Mr. Willkie does not know that this law has already been placed on the statute books, someone should inform him. However, the debate in the Senate over the Russell amendment was remarkable for the candor with which leading supporters of the administration avowed the purposes lying behind the measure. Thus Senator Lee of Oklahoma, in supporting the amendment as a means of allowing the government to take over and run newspapers and radio stations for propaganda purposes, exclaimed, "We must fight the dictators with their own methods." The next logical, and inevitable, development he conceded must be censorship. But it remained for Senator Pepper of Florida, who has become the most vocal administration spokesman on all matters related to conscription and war, to go the whole hog. Senator Pepper favored not only action which would give the President absolute control over all business but an additional grant of power whereby the President might, at his own discretion, suspend the operation of *any* statutes which in his opinion interfered with his defense measures! "If this is dictatorship," shouted the senator, "make the most of it." The diction sounds much like Patrick Henry's immortal line. But the intent shows how far the nation has drifted from Patrick Henry's spirit.

Plans for the National Christian Mission

IT IS almost time for the "National Christian Mission for the Unchurched Masses of America" to start its itinerary. Opening in Kansas City on September 29 the mission will spend a week in twenty-two cities, winding up its campaign in Los Angeles at the end of March. The other cities to be visited include Denver, Minneapolis, Oklahoma City, Houston, Little Rock, Indianapolis, Chicago, Springfield, Baltimore, Hartford, Syracuse, Philadelphia, Louisville, Pittsburgh, Washington, St. Louis, Cleveland, Portland, Seattle and Oakland. After each preaching campaign there will be a week's home visitation evangelism by well organized and trained lay groups. As in the case of the National Preaching Mission four years ago, the most prominent member of the preaching team will be Dr. E. Stanley Jones. Mention has already been made in these columns of the *ashrams,* or retreats, which Dr. Jones has been holding in this country during the past summer as a preparation for the coming campaign. This year's effort differs from that of four years ago principally in that, as its official title shows, it is directed toward evangelistic work among Americans who are now outside the churches. Four years ago it was the spiritual vigor of the church membership of the country which the mission sought to kindle. How wide and how permanent an influence that effort had it would be hard to say, but there can be no question as to the difficulty of the task which this year's mission is undertaking or the tremendous responsibility which it bears. It is no light matter to approach the bewildered and fear-hounded people of this chaotic time and say, in the name of the churches, "We have the answer to your problems, and here it is." If, after this promise, the answer proffered is couched in timorous, or stereotyped, or marginal terms, or in terms not "to be understanded of the people," such a mission may accomplish little good and much harm. Yet the very tragedy of the time affords the mission its greatest opportunity.

American Destroyers Join British Fleet

HERE is the law, Chapter 30, Title V. 3, 40 Stat. 222, in force since 1917: It is unlawful "during a war in which the United States is a neutral nation to send out of the jurisdiction of the United States any vessel built, armed or equipped as a vessel of war . . . with any intent or under any agreement or contract, written or oral, that such vessel shall be delivered to a belligerent nation." Infraction of this law involves fine or imprisonment, or both. This is certainly clear enough. Yet on the first anniversary of Great Britain's declaration of war President Roosevelt informed Congress that he had concluded a deal whereby, in exchange for 99-year leases on naval and air bases in certain British possessions in this hemisphere, fifty American destroyers had been turned over to the British fleet. The President defended his action as an "exercise of sovereign right essential to the maintenance of our peace and safety," an argument which could be used to justify anything a President might ever do, law or no law. He presented Congress also with an opinion from the attorney general holding the deal authorized by a law enacted in 1883 concerning the sale of useless naval vessels, although that was a long time before 1917. The President did not refer this action to Congress for approval, even though it involved the acquisition of strategic territory in at least eight parts of this hemisphere on leases that will run until A. D. 2039. Congress was merely informed of what the President had done; it was presented with a *fait accompli.*

We venture to say that the reason why the President did not consult Congress concerning this acquisition of territory on these terms was because he did not dare to do so. He knew that Congress would no more approve this deal than it was ready to approve the deal by which, last June, twenty-three vessels in the "mosquito fleet" were to have been turned over to the British. So the President, on his own authority, without the approval of Congress, has taken this grave step. It is more than a step; it is a leap toward war. And it is an act of one-man government.

Printed in Letters Of Gold

EVANGELISTIC excesses which make conversion an end in itself instead of a decisive point in the total process of growth of character have in some circles brought into disrepute the reality of the life-changing experience. But when a church stops expecting men and women to be born again and substitutes for that expectation the windy abstractions of educational psychology it loses something precious. Last week a Dallas newspaper columnist published an invitation which indicates something of what this experience has meant to one person. The invitation, written "on paneled parchment printed in gold," read as follows: "1890-1940. You are cordially invited to rejoice with Miss M. Moss Richardson honoring the golden anniversary of her conversion at ten o'clock, Tuesday morning, the third of September, 1940. How sweet the time has been!" That was all, except that at the bottom of the parchment there were some Scripture references. That "invitation to rejoice" plucks an answering string in the heart, even before one learns that Miss Richardson is a beloved teacher of English in a college in Canyon, Texas, and the sister of Admiral Richardson, commander-in-chief of the United States fleet. For Miss Richardson, as for the apostle Paul and for many another, no other anniversary can ever equal this yearly reminder that the search for inner peace need not be fruitless, that the quest for light may see the glory dawn, that the struggle to wrest meaning and purpose for life in general and for one's own existence in particular can end in thrilling fulfillment. What singing faith there is in these words from the Psalms with which Miss Richardson, by reference, summed up in letters of gold a half-century of victorious living: "For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

Pagan State Forces Christian Union

LAST WEEK, when it was said here that the move to oust American Episcopal bishops from Japan was only the beginning of a drive to install nationalism as the chief directive of the Japanese Christian church, we had no idea that this movement would develop as rapidly as it now appears to be doing. Following the action of the Japanese episcopacy in voting their absent colleagues out of office, forty Japanese representatives of other denominations met in Tokyo to discuss the amalgamation of all denominations into one which will be called the "Genuine Japan Christian Church." It was agreed that the establishment of the new church should be announced on Empire Day, October 17, when the entire nation celebrates the 2600th anniversary of the establishment by the sun goddess of the island kingdom. In addition to the merger the meeting discussed how to cut off financial help from abroad, how to eliminate foreign missionaries from Japanese church life and the extension of Japanese missionary work in Manchukuo and China. Christians of other lands would welcome this movement toward the establishment of a self-sustaining Christian church in Japan if it were actually "genuine." The desire to manage the church's own affairs without the aid of foreign missionaries or foreign funds would also receive warm commendation if it were real. Especially would the resolve to end sectarian divisions be hailed with joy if it were motivated by non-sectarian considerations. But this move is not genuine and its purpose is not to establish a Christian church. It results from the pressure of Shinto officialdom, using the powerful leverage of the religious organizations law to withhold "recognition" from churches or to refuse to permit them to function until they conform to the dictates of the pagan state. The elimination of foreign missionaries and alien funds is intended to make the Japanese church more responsive to Shinto demands. Such pressure on the church to do missionary work in Manchukuo and China perverts that high obligation into an instrument of imperialism. The true measure of the meaning of this sinister movement in Japan is found in the fact that it chooses as its birthday, not Easter or Pentecost or any of the great days of the Christian year, but Empire Day when a pagan state parades its mythology and worships Amaterasu Omikami, goddess of the sun.

Increasing the War Jitters

OUR old friend, Dr. John Haynes Holmes, is reproducing in *Unity* newspaper clippings from all parts of the country which show how fast war hysteria is developing. Here are just a few choice items culled from the Holmes collection: "New York engineers are surveying routes with the idea of building air-raid shelters for the populace of the greater city. . . . Bruce Bliven, of the *New Republic,* estimates that 'we shall be lucky if we get as much as a year in which to prepare' against a Hitler invasion. . . . Major-General Hugh A. Drum, in charge of army maneuvers, issued a training memorandum calling attention to fifth column activities and cautioning commanders to be on their guard against fictitious orders issued by the nazis. . . . A small suitcase, resting peacefully on the front porch of the home of Judge Joseph L. Smith, of Newark, was seized by the police and examined by fluoroscope, which revealed wiring and cogwheels within. Soaked in water, and ripped to shreds by machine-gun fire, the bag was found to contain not a bomb, but a motion-picture projector! . . . Scientists in New York have shipped certain rats, precious for experimental purposes, out of New York to California, lest the rats be destroyed by nazi bombing of the metropolis. . . . A spy and sabotage scare swept Westchester county, New York, and

routed out police to save the Kensico and Croton reservoirs from bombing, as excited residents discovered a balloon flying low at a late hour of the night. After all the excitement, it was discovered and verified that the nazi balloon belonged to the U. S. navy, and was engaged in a trial flight." We trust that Dr. Holmes hasn't missed the pictures in *Life* of the people of Lexington, Massachusetts, many of them in revolutionary costume, marching across the famous green or crouching behind "fence and farmyard wall" to repel nazi invaders.

First Turn of the Screw

IN A COUNTRY such as ours in which religion is fragmentized among a multiplicity of sects, it is not easy to steer a straight course between sectarianism on the one hand and religious indifference on the other. Pope Leo XIII was fond of reiterating the assertion that the advocacy of religious liberty had no other ground or motive than indifferentism. That view, uncongenial to our times, has ceased to be publicly expressed. Most Americans, Catholic as well as Protestant, now recognize that there is an area of reasonable and not indifferent tolerance because there is a field of social and political interest to which the issues that divide the churches, and even those that divide all churches from the unchurched, are irrelevant. But because the boundaries of that field are not clearly defined or entirely agreed upon, questions concerning sectarian pressure in political affairs are constantly arising.

The sectarian question certainly ought not to enter into this year's presidential campaign. There is no reason why it should. Mr. Willkie's father was born and baptized a Catholic, was educated in a Methodist college and married by a Methodist minister, gave his children no Catholic training, but (so it is reported) received the last rites of the Catholic Church on his deathbed. Wendell Willkie, having been not much of a Sunday school boy in his early youth, according to the unanimous testimony of his fellow townsmen, joined the Episcopal Church and remains in its communion. That total record ought to satisfy almost everybody, so far as concerns the candidate's freedom from overpowering sectarian influences. Mr. Roosevelt's position is, of course, well known—a devout and practicing Episcopalian who boasts of friendship with the present pope and has given Catholics no ground for complaint.

The whole matter might have been dropped there—indeed, it would never have been brought up at all—if the Roman Catholic papers were not beginning to discuss the candidates' relations to Catholicism, while at the same time the secular press is reporting incidents not unrelated to this topic.

The Jesuit weekly, *America,* after drawing upon the Catholic *Our Sunday Visitor* for the facts about the Willkie family's church connections, continues editorially:

> Wendell Willkie himself has never been a Catholic. Yet he has always manifested an open mind toward Catholics and matters Catholic. He was a most vigorous denouncer of the Ku Klux Klan in Ohio, and a supporter of Al Smith when the governor was being martyred for his faith. But it may not be asserted that Mr. Willkie has been touched by Catholic influences in his thinking. No condemnation is implied, but much commendation may be hoped for if Mr. Willkie, in studying the problems of the nation, might make himself familiar with Catholic teaching on the social, economic and intra-national problems of our shifting values.
>
> It may be recalled that, in 1932, President Roosevelt became an earnest student of the encyclicals and took counsel with Catholic specialists in these departments. Many principles advocated by the encyclicals became integrated in the early New Deal planning. At that time, too, Mr. Roosevelt associated with himself several notable Catholics. Thus far, it has been noted, there is scarcely a well known Catholic in public life who has been accepted into the Willkie political family. But the campaign is still in its earliest stages. And it is not unlikely that Mr. Willkie may also avail himself of Catholic wisdom.

This looks unpleasantly like the first turn of the screw. Of course Mr. Willkie is entitled to avail himself of all the "Catholic wisdom" or any other kind of wisdom he can get. He will need it all. Among the encyclicals, he will be well advised to study Leo XIII's *Rerum Novarum* and Pius XI's *Quadragesimo Anno.* These magnificent messages on the rights of labor and its place in the social structure came from Catholic sources, though perhaps it is not quite accurate to call them "Catholic wisdom" since practically the same thing can be found in the Methodist pronouncement issued a generation ago and in the Federal Council's "Social Creed of the Churches." But it would be most unfortunate if any candidate for the presidency should mold his ideas in regard to the relation of church and state after the pattern laid down by Leo XIII in his encyclical on "The Christian Constitution of the State." (Al Smith's "martyrdom" was much more closely related to *that* body of "Catholic wisdom," which he probably never accepted even though it came from a pope, than to his faith.)

Mr. Myron C. Taylor, President Roosevelt's ambassadorial personal representative at the Vatican, has come home temporarily. It is predicted that considerations of health will prevent his return to Rome. Secular papers have commented with surprise upon the prompt appointment of Monsignor Hurley, Mr. Taylor's closest clerical friend in Rome, to be Bishop of St. Augustine (Florida), only six days after the death of his predecessor, and it is hinted that a higher mission in the United States is in store for him. Undoubtedly every effort will be made to consolidate the diplomatic gains which the Vatican made in securing an American ambassador, even though the alleged peace objective of the mission has long since faded out and the ambassador himself seems to be on the point of terminating his service.

Archbishop Spellman, of New York, was the chief agent of the church in negotiating Mr. Taylor's appointment. By special invitation, Mr. Willkie was the luncheon guest of Archbishop Spellman a few days ago. The conversation was private, and the principals reported it no more definitely than that they had "a stimulating and fine talk." *Time* comments: "It was certain that, come what may in November, the Vatican is prepared." Prepared for what? For the vacancy in American representation at the Vatican if Mr. Taylor does not return to that post? The nature of Catholic "preparedness" becomes a genuine public issue, especially when it is noted that Archbishop Spellman's luncheon with Candidate Willkie has been fol-

lowed by another luncheon with Candidate Roosevelt.

Undoubtedly any candidate for the presidency or for any other office is within his rights in accepting a luncheon invitation from an archbishop or from anyone else who offers good food and stimulating conversation, and there is no disposition to cavil at either the offer or the acceptance of this invitation, though it is obvious that a candidate with so busy a season ahead of him does not make the long trip from Indiana to New York simply to waste his time in mere entertainment. Nor would there be any ground for reasonable objection if Mr. Willkie should take several well known Catholics into his "political family." But it does seem a gratuitous introduction of irrelevant considerations for the Catholic press to begin, at the very outset of the campaign, to put pressure on a candidate to listen to Catholic advice, get on good terms with Catholic leaders, surround himself with Catholic advisers and give special attention to Catholic interests—among which interests the Vatican embassy now stands at the very forefront. That isn't the way to keep the religious question out of politics, as all good Americans, whether Catholic or Protestant, wish to do.

Getting Ready for the Next War

EUROPE marked the first anniversary of the outbreak of the war by watching the partition of Rumania. Thus, watching another development in a war that is not yet finished, thoughtful observers could see the opening moves being made in the European war that will follow the present one. King Carol's kingdom was divided with callous brusqueness. Von Ribbentrop and Count Ciano, foreign ministers of the axis, simply commanded the representatives of Hungary and Rumania to meet them in Vienna, and when the summons was obeyed presented Rumania with an ultimatum demanding that more than half the disputed Transylvania be turned over to Hungary. There could be no further negotiating, no more arguing, no more delay. Rumania was given scarcely twenty-four hours in which to comply. Resistance, she knew, was hopeless. Thus a territorial question that has furnished fuel for the flames of European hate since the treaty of Trianon was written in 1919 was settled overnight.

It has taken hardly a month to strip Rumania of the spoils which she bore away from two wars. Left friendless by the progress of the war in western Europe, with her promise of protection from England and France a liability rather than an asset, she had tried frantically to stave off partition by cutting all ties with the democracies and proclaiming her adherence to the nazi economic program in southeastern Europe. Carol's shift toward Berlin could not, however, protect his kingdom's frontiers. First Russia stepped in to annex Bessarabia and northern Bukovina, lost in 1919. Then Bulgaria followed to take back southern Dobruja, ceded following the Second Balkan War. And now, with the loss of the greater part of Transylvania, Rumania has shrunk to the size of her pre-1912 territories.

Every move by which Rumanian territory has been sliced away, and particularly the partition inflicted by the Ribbentrop-Ciano "Congress of Vienna," has been high-handed. No attempt has been made by any of the nations hacking away at Carol's realm to ascribe their acts to lofty motives. They are quite content to have it said that, having found a nation which they believed had robbed them in a helpless position, they have jumped in to seize for themselves the former spoils. Yet, except for the evidence which the Vienna decision has given of Germany's immensely expanded power, there will probably be few to mourn Rumania's fate. If ever a nation through scandalous misgovernment prepared the way for its own undoing, Rumania is that nation.

Any visitor to Bucharest at any time in the last twenty years, if he had eyes to see, could see the *Mene, mene, tekel, upharsin* blazing quite as clearly on the walls of the royal palace as ever those words blazed above Belshazzar's feast. The land reeked with political corruption. A heartless landlord system exploited a helpless peasantry. Anti-Semitism flourished in its most brutal forms. A complaisant church stood ready to bestow its blessing on any outrage committed by a decadent and worthless aristocracy. If there is any virility left in the ancient Ruman people, they still possess a land sufficient in size and resources to make possible a sturdy and prosperous nation. But the moral disintegration of the past three decades has been so widespread that one wonders whether even the sting of the nazi lash will be enough to produce the regeneration which the nation so desperately needs.

There is an air of finality about the partition of Rumania which cannot be mistaken. Even if Germany loses the war, there is little chance that the kingdom will be restored to the bloated size which it attained following the wars of 1912 and 1918. Indeed, Great Britain has already given formal approval to the return of the Dobruja to Bulgaria, and it is inconceivable that either England or Germany would challenge Russia in order to hand Bessarabia back to Carol. As for Transylvania, the center of the agitation for the return of that region to Hungary was for years the Rothermere editorial rooms in Fleet Street, London. Anne O'Hare McCormick is thus justified in saying, as she has in the *New York Times,* that "in this part of Europe Hitler's 'new order' will be hard to break up again when the war is over. In the northern zone of occupation the problem may be simpler, presuming that the process of 'integration' has not gone too far. If Britain wins, there will probably be revolutions in the occupied countries, perhaps in Germany itself. Yet even a victorious Britain will not be powerful enough after this struggle to reorganize an exhausted Europe. The point is that the future is being settled now. It is of the utmost importance to watch the changes in process behind the lines while the battle rages, because there also the fate of Europe is being written."

Yet the importance of the partition of Rumania does not lie primarily in its relation to Europe's past political mistakes and shortcomings. It does, to be sure, reverse one of the most misguided of the decisions reached at Ver-

sailles. It redraws the map of the Balkans, which has been fated to be redrawn ever since the Treaty of Trianon was written. However, the map of the Balkans is always in process of being redrawn. That part of the world exists in such a perpetual state of unstable equilibrium that no redrawing of its boundary lines can be expected to last for many decades. The great importance of this partition lies in the fact that it is a redrawing of the Balkan map to prepare for the next European war.

Every day it becomes more clear that if the present war closes with the list of belligerents about as it now stands, it will be followed by only a brief moment of truce before the axis powers turn to what they foresee as their climactic struggle—their coming war with Russia. Hardly a week passes without moves being made which have just one unifying purpose—to prepare for that war. Early last month it was the absorption of the so-called "government general of Poland"—the expected Polish buffer state—into the German reich, thus putting Hitler's army back on Stalin's frontier. Now it is this partition, handing over Transylvania to Hungary, and thus placing the line along the tops of the Carpathians, perhaps the best defense line in Europe, in the possession of a state totally subservient to the nazis. Add to this the new axis guarantee of Rumania's revised borders and the warning served on Russia at the Bessarabian frontier is unmistakable. Equally on his side, Stalin's absorption of the Baltic states is preparation for a day of reckoning soon to come.

The people of the United States are being assured by political leaders, columnists and newspaper editorial writers that this nation is in imminent danger of nazi invasion. Let Hitler but bring his present war with Britain to a close, they are told, and immediately thereafter he will launch on the conquest of the new world. Some profess to fear that a German attack on the Western hemisphere will get under way before another year has passed. But every sign indicates that Europe's next war will not be launched toward the west but toward the east. It is still the wealth of Russia which dazzles the eyes of the man who wrote *Mein Kampf* and made the "What I could do with the Ukraine" speech to the nazi party congress at Nuremberg. Neither Hitler nor Stalin has any illusions as to where the next clash in Europe is coming. The partitioning of Rumania has been simply another preparatory move to clear the ground for that war.

Bookstore Temptations

Editor The Christian Century:

SIR: There is a famous bookstore in the city in which *I live. When I come near it I have to keep a firm* hand on myself. I ought to pass by on the other side *and sometimes I do, but the temptation is strong to have* just a look at the new books. "You need not buy anything," *I say to myself. But that is not wise; I become* like Alypius, the friend of St. Augustine, who went to the gladiatorial show which tempted him, resolved to keep his eyes shut. But he did not.

For a man who loves books there is only one wise course. He must keep out of temptation. Unless and until his hundred admiring friends provide him with money to buy himself a book or books, he should sternly turn away from that glittering array. Especially should he avoid that place when he has been sent out under authority to buy a new hat, though why anyone should want a new hat I cannot tell. The hat may turn out to be a new book, much to his disgrace.

But if he has had a birthday and his family have been pleased to provide what they familiarly know as "corban," he may go boldly into that scene of temptation. Then will follow a painful process of elimination. A first survey will provide him with a list of new books, all much coveted. Afterwards he must thin them down and in doing so he may light upon another book which must be considered. In the end he may be so bewildered that he will go away with a book which he does not really want.

And while he is there with envy in his eyes he sees Midas walking past the same shelves. He picks up this and that, not stopping to inquire the price. Soon a lofty pile arises to be dispatched to his palace, and Midas, (Gorgias is his Christian name) goes on his way. But my envy vanishes when I reflect that he is probably buying more than he will ever read.

Are you quite sure that you would enjoy new books more if you were like him? I think it is one of the delights of a true bookman that he has not too many new books. If he had all he wanted he might plan a wonderful library of books unread; and for all the good that they would do him he might as well have bought a collection of buttons ancient and modern. Or of famous golf balls.

So with pride in his heart, and swelling with a superiority complex, Lazarus with his one book may watch Dives roll away with his hundreds.

And at the same time he can fall back upon the old books which are already his. He can scornfully declare that out of all this magnificent array of new books there are not likely to be many Miltons and however much we may demand a Shakespeare for these days, modern and new, we cannot be sure that on the shelves devoted to modern poetry there is even one.

Yes, all that is perfectly true. But nonetheless in your heart you know, and I know, that there is something about new books which allures us. Perhaps it is a feeling that there is an element of adventure in opening them. We *may* be the first to read a masterpiece. We start equal here.

I once asked a friend who sells books whether his firm had any expert who bought books with a view to their being valuable afterwards. He shook his head. "No," he answered, "everyone starts level in that matter."

But those splendid shelves in a few weeks will be occupied by other works. Most books have a short life. There is a pathetic interest in those which I see today. Tomorrow the critics will be hailing other masterpieces, and some *books which today are promised* immortality will be somewhere in the background six weeks hence. Still their au*thors can appeal to the ages to vindicate them.* But the ages are very deliberate.

Today, with a birthday recently passed, I propose to walk into the jaws of temptation.

Ever yours,

Quintus Quiz.

My Father Was a Pacifist

By His Son

I KNOW a lad who is ashamed of his father, and I know of no more pitiful figure in my community than he. The father is a drunkard. Everyone knows it. And the lad is attempting to hold up his head in the face of a community that frowns upon drunkenness. I know his torture, for I was once ashamed of my father.

Not that he was a drunkard. Far from it! He was a minister serving a communion noted for its support of the cause of temperance; yet I honestly believe that community and even the church which he served would have tolerated a little drinking "on the side" more willingly than they did his misdemeanor. For my father was a pacifist, and his pacifism had fallen upon ears filled with songs of hate and the beat of martial music. He was attempting to preach the gospel of peace in the year of our Lord, 1917.

I was just a boy then. I was in grammar school. My teacher was the thoroughly propagandized daughter of an old captain in the national guard, the captain who always sat on the platforms erected in the street which had been shut off for community singing and Liberty Bond sales. He sat, while others did the singing and the talking and, I now suspect, the buying. I had often seen the captain holding aloft the sword that gave the signal for action to the firing squad in the cemetery on Memorial Day; even as a boy I seemed to sense something rather incongruous in the staccato clatter of that rifle fire coming, as it always did, so soon after the prayer my father had made as part of the service.

A Boy's Memories

When the declaration of war on Germany by the United States was finally announced, my teacher was one of the first to promote the sale of war stamps throughout the school. I can remember now how I envied the ones who were chosen to stand under the flag in the hall. How I coveted their privilege of wearing an officer's cap and selling stamps to "buy bullets for our boys"! Although I bought several stamps, I was never chosen to perform the glorious task of selling them, but I thought nothing of that. I had always been awkward with my hands, and I assured myself that I never would be able to salute as quickly and as gracefully as my chum always saluted the purchaser of each stamp.

As the months of the war passed it became apparent, even to my boyish eyes and ears, that my father was doing and saying things of which many in the community did not approve. In the first place, he refused to permit a "service flag" to hang in the sanctuary of the church. Other churches were having large and impressive dedications of their service flags, and each time a star was added there was much ado—almost as much rejoicing as among the angels when a sinner repents. Moreover, my father refused to urge the sale of Liberty Bonds from the pulpit of the church as well as from the platform erected in the street for community mass meetings.

Probably the matter which most concerned the superpatriots of the community was the fact that my father was friendly with all the people he knew, including some Germans. He seemed to feel for them the distress of their social ostracism, and perhaps he went to an extreme in friendliness. He was not "pro-German." That I know, for I can remember how bitterly he spoke of the German war machine which was throttling the German people with excessive taxes and precipitating the premature deaths of German, French, English and American youth. I am not sure about just how much he spoke from the pulpit regarding our participation in the war, but I am sure that if he mentioned it at all his words must have been highly critical.

Tale of a Cap

My father hated the sight of a military uniform almost as much as he hated the sound of stirring martial music. All the boys of the community were wearing officer's caps, and more than I wanted anything else in all the world at that time, I wanted one. I begged for one, dreamed of owning one; I think I even prayed for one. But it was of no use for I never had one. I was an only child and had always been given more than was good for me, but in refusing this one small request my father stood adamant. In his effort to satisfy me my father took me to a near-by city where I was allowed to select any hat I wanted just as long as it did not resemble an officer's cap. I selected the most mannish looking straw hat in the store. There was a man's price upon it, but without a murmur the hat was bought and paid for. Until I reached home, my yearning for an officer's cap was eased. If I could not look like an army officer, at least I could look old enough to be one.

All this never would have involved my father seriously in the eyes of those who were busy with the business of spy-hunting and slacker-seeking. It made little difference to most people that no war songs ever were heard in the parsonage or that the parson himself would ask even his guests to desist if someone started to sing a popular song of the day:

> America, here is my boy for you,
> America, he is full tried and true,
> Put a gun upon his shoulder,
> He is ready to die for you.
> America, he is my only son,
> My all, my pride and joy,
> But if I had another
> He would die beside his brother.
> America, here's my boy!

My father said no honest mother could sincerely sing that song.

The Draft

But then came the draft. My father was too old for the draft, yet he was not too old to question the integrity of some of the men who composed the local draft board,

one of whom was the national guard captain, the father of my schoolteacher. One morning, the day the first draft lists were published, a young woman, a member of my father's church, came to the parsonage sobbing her heart out and holding a copy of the morning paper. Her husband had been called. He was a successful farmer, father of two small children, and he was soon to be the father of another. Just across the road from his farm there lived a young bachelor with his politically active and well-to-do father. Although the bachelor was the same age as his neighbor and had no dependents, and although he was not farming his own land but had let it out to a tenant, the bachelor was not called in the draft. There was never any direct evidence that money had played a part in the matter, but the community always suspected that it had.

Night of Horrors

When my father heard the story from the lips of that heartbroken woman he communicated immediately with the federal draft board in Washington, from which there came in a few days a blank to be filled out and attested by at least ten of the established business men of the community. Their signatures were readily obtained with the result that the young farmer was excused from the first draft, but also with the result that my father was publicly accused by the old captain of "aiding a draft dodger." Then it was that I began to feel in dead earnest the effects of my father's conduct. In school and on the street I thought I could feel the taunt of those who thought I was as "unpatriotic" as he.

Very soon I was to realize unequivocally in what contempt he was held. All the hopes which I might have held that this dread feeling of scorn for my father was wrongly grounded vanished on that night of horrors. It was prayer meeting night. The family had just returned from the church when we heard a variety of strange sounds at the front of the house. It had come. I shall never forget the appalling sensation that came over us when we saw what had happened. The parsonage had been smeared with yellow paint and then "rotten-egged."

The Valley of Humiliation

I was too humiliated to go to school the next day. My father had always been a hero to me. To have to endure this expression of disfavor for him was too much for my boyish pride. It never occurred to me that he too was suffering and largely because of my humiliation. However, he very quickly discovered that ours was not the only house visited that night, that almost everyone whose name sounded the least bit German had had a similar visit paid them. In fact the man from whose lumber yard the paint had been stolen found his own house, the nicest and newest house in town, almost ruined by the yellow paint on the new porous brick walls. It was later proved that the old captain had engineered the theft.

And then, almost as quickly as it had come, the war was over. Armistice celebrations were held, but there was little of rejoicing in them for me. I was ashamed of my father. I was ashamed of my father!

Came high school, and college, and theological seminary. Yes, I wanted to enter the ministry. During my later college and early seminary training the significance of my father's defense of his ideals began to dawn upon me. While I was in theological seminary the economic crash came. The depression was upon us, and I began to hear new voices calling for peace, insisting that our economic ills were a part of the high cost of a foolish war. Then it was that I heard some of the greatest and most prophetic voices of the modern pulpit bemoaning the fact that during the last war they had become a prey to propaganda and had shelved the Sermon on the Mount in favor of the gospel of hate. These confessions awakened in me the beginning of a deep appreciation of all for which my own father had stood during those hard months, and an intense realization of the sturdiness of his Christian character. I found myself proudly proclaiming after each such confession was announced, "My father was a pacifist —even in time of war, he was a pacifist." At last I was proud to be a son of my father.

Epilogue

I wish the story might end there. But the tale must go on. Perhaps not even I shall write the ending, for I am a pacifist preacher in a small community in whose ears there are again beating the drums of war. Already I have been requested to shelve my "damned pacifism." The local paper has just carried a front-page editorial offering a "prayer of thanksgiving" for the dear old lady who called the paper to ask where she might send her contribution for the purchase of bullets rather than the bread and clothing which Mr. Hoover is attempting to secure. I have a minister friend who has announced that should war come he would support it as actively as anyone else might. My wife shares my views and loves her work. We have two splendid children, and I am proud when they are proud of their daddy. I wonder, I seriously wonder, if I have the courage and the character and the consecration necessary to maintain my convictions through the strain of a war period. I know the suffering it will entail. But when I think of the stout faith of my father in such a time, I pray that God will give his son the spirit that will "rise up and call him blessed."

For One Who Loved Wagnerian Music

THIS music once was like a rushing wind,
And like a mighty waterfall that poured
Into his heart a splendid dream to hoard
Until it grew too deep for his strange mind
To know. Then gushing forth, its clearness stained
By some dark ichor running in his blood,
It overran his world, a noisome flood
That drowned the woodwinds. But the drums remained.

Now, though he summon orchestras to play
His Wagner music, and though divas sing,
The dream has changed to some Satanic thing
That beats persistently a reveillé.
The lovely overture he cannot hear
Because of war drums beating in his ear.

CAROL M. RITCHIE.

Women With Pocketbooks

By Maude Taylor Sarvis

MOST consumer spending is done by women. And the average woman has a rightful sense of her importance as distributor of the family income. She has always known that using it rightly is as essential as procuring it, and she has resented the attitude that the woman who spends contributes less to the family economy than the man who earns.

The whole method of securing the necessities of life by the use of money is, of course, a comparatively new one. Until recently these things were produced at home. When father went to town on Saturday afternoon he brought home sugar, coffee and salt, the children's shoes and very likely the length of calico or cashmere for mother's new dress. Mother herself seldom spent more than the butter and egg money without father's assistance. Then almost within the space of a generation mother found her role changed from that of a producer of goods to that of a purchasing agent. And eventually she found that instead of being the woman who timidly asked almighty man for every dollar, she was the lady with a pocketbook, flattered, courted, assaulted in all kinds of ways by everybody who had anything to sell.

New Occasions Bring New Duties

It was too much to expect that she should see all the implications of her new responsibility at once. No one did. Men had been handling money for centuries without seeing them. In fact some of them did not even exist before machine production and complex methods of distribution put them into our system. If mother wasted no money on unneeded luxuries, if she knew a limited stock of goods and if she shopped about conscientiously to get the most for her money, she was doing all that could reasonably be expected of her.

Yet there is far more to spending money than getting the "best price-bargain." When we spend we become part of a bewilderingly complex world process of which we can see (feel or taste!) only the end process. But every step in the process has human significance about which we women who spend should be aware and intelligent.

The publication of that eye-opening opus, *Your Money's Worth,* a few years ago startled some of us into recognition of one set of the implications of this process. When this was followed by *A Hundred Million Guinea Pigs* we began asking what we could do about it. Here we are, each woman in her own place, most of us with limited means which must cover multitudinous wants—wants constantly stepped up by attractive advertising, sales appeal and group pressure. We are unaware, ignorant, unorganized. And quite helpless to apply even the intelligence we possess to any adequate judgment of the goods we buy.

For no matter how much we scan price lists or how much time we spend running from place to place to compare articles and prices, in the end we must all too often buy in quite complete ignorance of what we are getting for our money. We may come home triumphant at having found some "wonderful bargains" in "standard quality" goods of "well known brands," boasting about the amount of money we have saved by shopping around until the bargain was unearthed. To be sure that amount probably counts up as very small pay for an intelligent person's time, but since we count ourselves as *not* "gainfully employed" (and indeed we have not been on this trip!) we call it a good use of time. Let me devise a hypothetical case to show how we may have fooled ourselves.

Buying in Ignorance

I have spent a long strenuous afternoon marketing. Among other things I have bought the following:

1. Sheets of a well known, much advertised make, at a price 50 per cent lower than certain other well tested makes.

2. The children's favorite brand of tooth paste. They not only believe the stories in its ads, but they like the taste.

3. A dozen cans of tomato juice put up by a well known packing company.

"All standard goods," I boast to my family. "Even those I paid full price for ought to be a bargain. It's such a satisfaction to buy the standard grades and know what you have."

But have I, and do I? Well, of course I have chosen here things that illustrate my point. So listen.

Put to test in the laboratory, my sheets with the famous name came out *fifteenth* in the list of sheets tested, rating "Very poor." The sheets that topped the list are sold by a mail order house whose name we have always associated with mediocre, if not cheap, quality. The sheets I brought home had a thread count of 72-60 as against 75-71 of number one. The tensile strength of warp and fill, after two launderings, is 72-60 as compared with 75-83 for the other. The percentage of shrinkage is from one-fifth to one-third more. They have twice as much sizing. And they cost 14 per cent more! Yet the actual money I have lost in the transaction is small compared with the amount I have lost in poorer wearing quality.

Well, It Tastes Good

Tooth paste. I read a whole article on it, written as the result of extensive laboratory research, and I am a sadder and a wiser woman. Briefly, I find the paste whose clever advertising has convinced my children that the only way they can keep their teeth white and whole, escape the terrible effects of pyorrhea, halitosis and social ostracism is to use this "superior product," listed among the "Not acceptables." Furthermore I find that most dentifrices are powerless to stop decay or whiten teeth, and that their main value is to make tooth-brushing more palatable. And still further, that as good a dentifrice as can be made consists of a mixture of salt and soda in equal parts. And this costs eight cents a pound to make at home, or half a cent an ounce. I paid twelve cents an ounce for this fancily

tubed product which does no more for us than to make our tooth-brush taste good!

One Guinea Pig's Helplessness

Shocked and disillusioned, I look up the report on tomato juice. (Yes, you have guessed rightly. After finding we were two of one hundred million guinea pigs we subscribed to a consumers' service.) In the home there are of course but two tests that can be applied to tomato juice—flavor and price. The smart housewife will also have noticed a difference in "thickness," but if the juice is well blended she has no way to measure this even roughly. But in the laboratory they have tested for me the thing for which I buy tomato juice, the vitamin content. One cup of juice may prove to have twice the vitamin content of a quart, and if it did, even though it cost 80 per cent more, it would be cheaper. It thus becomes apparent that the amount of tomato juice I can buy for a dollar has no necessary relationship to the cheapness of it. Nothing counts but vitamins. So again the housekeeper, lacking the means to test, is at the mercy of the packer and advertiser—*unless* she has been canny enough to subscribe to one of these consumers' services which will tell us the truth.

This is what mine told me. Among the five brands of tomato juice that scored highest—all above 92—not one had a name that is highly advertised. Of three brands extensively advertised, one rated in the passable class (good instead of excellent) but this one varied widely in quality in different parts of the country. The other two rated poor, with scores of 86 and 89 plus. Yet both of these cost more per ounce than one brand rated excellent and than four rated good. Again we pay for national advertising rather than for quality.

Decidedly I am finding out that it is impossible for me, one helpless guinea pig in a hundred million, to be an intelligent and economical purchasing agent for my family without the help of some service which can maintain laboratories and a staff of technicians to determine for me the quality of goods turned out in factories I never see, whose output I could judge only superficially under the best of circumstances. And life is too short for me to apply the test of use to the many products needed daily in a household of the size and varying ages of mine. I can put up my own tomato juice and make our tooth powder and hand lotions and gargles and silver polish and fly-spray and floor wax, and all at a fraction of the cost I should pay in a shop. But I can't very well weave my own linen, stitch up the family shoes or knock an automobile together in my spare hours.

Victim of the Code

I can and do eschew goods that come in fancy containers, I am canny about honest weights and measures, I refuse to accept the "But madam, it is nationally advertised" criterion, I am tough-minded against the appeal of beautifully colored, well drawn full-page magazine ads (at $10,000 or so a page which I am invited to help pay,) and I possess a 100 per cent sales resistance to a persuasive voice, be it on the radio or at my door. I can be wise about weights and measures, and know certain homely tests to apply to goods, and I am shameless about shocking salesgirls by applying them. But even then the fact remains that most of the things I buy are made and sold by people not interested in serving my needs as a customer except insofar as doing so increases their profits.

Let me pause here to say that there are thousands of men in business who would gladly return to the ideal that business is a service given in exchange for a livelihood. Men who resent, along with you and me, the temptations to, often the necessity for, questionable practices put upon them by the high pressure methods of their competitors. They, no less than we, are the victims of a vicious system. Recognizing the chasm between personal and business ethics, they are left with no choice but to conform to the "It's just good business" code or shut up shop. It's the code, not they, that is responsible.

But if these trained business men are powerless under the system, what can the poor family purchasing agent hope for as she goes forth, an innocent lamb to the slaughter? Well, there are several resources without going to the extremity of advocating a general revolution.

What Can Be Done?

First, she must inform herself as to what is happening. Armed with the disillusioning facts found in some such book as those mentioned early in this article or their more recent counterparts, any woman can make herself fairly impervious to radio hooey or slick sales talk.

Second, in spite of the unpleasant airing before the Dies committee of a feud between the best known consumers' research services, we are still patronizing the attacked service. We know the background of this animosity, and it had nothing to do with the service rendered the consumer or the integrity of research methods or laboratory findings. The services of a staff of technicians, working in a non-profit setup, is absolutely imperative for the protection of the consumer so long as goods are produced so far from our control and are distributed to us by such a vast army of middlemen. These services can never be infallible, nor can they make allowance for personal predilections, but they do have a democratic setup with the possibility of membership control, and they can serve as a check on dishonest practices.

Third, every woman who spends should study and consider the consumers' cooperative movement as a modifier and check on the business order which seeks unlimited profits. The foundation stone of the cooperative is service and honest goods for the consumer, and while it works no disorganization of private business by price cutting —as do the chain stores—neither is it interested in profits, since these are returned to the buyers in patronage dividends. When people are manufacturing, selling and buying for their own use alone, there is no temptation to cheat or to persuade oneself or anyone else by expensive advertising.

If you are prejudiced in your attitude toward cooperatives for the same reason that you look askance at chain stores, let me hasten to assure you that the cooperative is as anxious as you are not to harm honest private business. Even in the countries where co-ops have flourished most there is no desire or effort for monopoly. Monopolies are the antithesis of the cooperative idea. The effort in Scandinavia and England has been simply to control *enough* business by co-op methods to set up a norm beyond which

the rapacity of unscrupulous profiteers could not go. Co-ops do not wish to compete with the small individual business man but with the great chains and monopolies that take the profits out of a community, draining off to the great financial centers and into big private fortunes money that should stay at home to be spent again and again. If the woman with a pocketbook can do anything to resist this flow of our country's wealth into a few great fortunes she will be spending for sound social ends as well as for individual gain. She will be buying not only satisfactions of her family's needs today, but security for their tomorrow.

This is the first of two articles by Mrs. Sarvis on women's responsibility as consumers. The second will follow in an early issue.

The Community Church--Dawn or Dusk?

By Edwin T. Buehrer

CHURCH HISTORIANS of the period immediately following the First World War will have much to say regarding the efforts of liberal leaders to infuse new vitality into Protestant Christianity. These efforts included, among others, the historical approach to the Bible, the preaching of the social gospel, the adoption of the graded lesson plan in the Sunday school, the "return to worship," the merging of denominations and the development of the community church movement. Each of these merits a separate discussion; but the community church will suffice to illustrate the point which this article seeks to make, namely, that whatever our ultimate judgment regarding the success or failure of liberal Protestantism, in no major enterprise were the leaders prepared to follow through the full implications of their initial efforts. They did not probe deeply enough into the meaning and function of religion, and they accepted too uncritically the traditional assumptions of Christianity. They therefore contented themselves with methods and procedures incidental to rather than characteristic of the basic experience of religion, and they fully expected that without too much travail great and good results would naturally follow. Disillusionments were bound to come, and the wonder is that they did not come sooner.

Dreams That Have Faded

There were those, for example, who put too much faith in the community church. It was the symbol of Christian togetherness and brotherhood, and it was expected to be the practical means whereby denominational competition was to be eliminated in any given community. Moreover, it was to lead the way to a united Protestantism. Under its auspices Sunday school and church were to be improved, better buildings were to be erected and more equipment added. It was to generate a renewed interest in the church at large, a spiritual revival, perhaps, and bring about a resulting increase in membership.

Almost all these expectations have come to naught. The hoped-for reunion is a slow and painful process, and it is being effected from above rather than from below. The revival has not materialized. It cannot be said that the community church has added to the total membership in any community, that it has improved buildings and equipment, or that it has been instrumental in developing superior church services or Sunday schools. Whatever else may be said in defense of the movement at large the correct observation probably is that the community church is simply another church with problems still commensurate with the hopes that once surrounded it but with no achievements which, at the moment, distinguish it.

We had assumed that the community church, uniting other churches, setting itself up as a church which welcomes members from other denominations, was by that token something distinctive in the community. Its distinctiveness, however, has been of relative unimportance. Most community churches are organized and operated as are other churches and their worship services and sermons are also similar. With but few exceptions, wherever a community church has emerged from the Protestant tradition it conforms to that tradition in precisely the same way in which it conformed before it became a community church. Indeed, in actual practice it seeks to be not different from but similar to other churches—to be all things to all denominations. If therefore the organization of the parish or the order of service differs in detail from some typical denominational procedure the difference lies in a conscious attempt to compromise, to fuse elements from several denominational patterns in order to preserve for its heterogeneous membership an atmosphere of at-homeness. All of which makes the service as well as the organization at times less effective rather than more effective for being neither one thing nor yet another.

Irresponsible Church Members

And if this is true of the services of worship and of the organization of the parish, it is no less true of the membership rolls. The associate membership plan taken over from the liberal denominational church leaves much to be desired when it is adopted without modification by the community church. It is a plan whereby members of other denominations, moving into a new community, become associated with a given church while their membership remains with another denomination in another city. Members of a community church, they remain Methodists or Baptists or Presbyterians elsewhere without transferring their church letters. There is much to be said for such a

cosmopolitan relationship, suggesting as it does the spirit of brotherliness and cooperation. But in a community church it creates a problem which in its initial stages we have not always been able to foresee. A member's continuing loyalty to a church in another community which carries a specific denominational label, inevitably involves him in the support of that church and reduces his loyalty to and support of the community church.

The charge is frequently made that the community churches are simply another denomination. At least one minister often wishes that the charge were partially true. For the lack of an adequate substitute for a denominational framework is one of the most serious drawbacks of the community church. It is too often an isolated unit. If it enjoys the fellowship of those who come from other denominations into its own parish program and its service of worship, it pays dearly for the privilege by denying itself the fellowship of other churches working in close cooperation for ends that are common to all. The community church has definite advantages where local projects are concerned; it is at a disadvantage where larger social and religious enterprises are concerned. Not infrequently it becomes a refuge for those who, under the guise of objecting to foreign missions "as a matter of principle," are unresponsive to all and sundry appeals for contributions to causes outside the parish or the community, and in active opposition to any large scale program of social change. There is nothing like a denominational framework to provide a setting for a world perspective. The community church, as at present constituted, lacks the conditions for such a perspective.

Facing Basic Questions

If, then, we seek justification for the community church movement we must do so in terms of ends which it is best adapted to serve and possibilities which it can reasonably be expected to explore. There is, of course, room in every church for an improved order of service, for a more efficient parish organization, for better equipment, for more enlightened lay as well as ministerial leadership, and for a more inclusive program of community activities. But all these are incidental to such basic questions as, What is religion? What is unique in a religious program which seeks to relate itself to the life of the community as a whole? How best can the religious program of a given community relate itself to the religious programs of other communities? Until these questions are asked —or are in the process of being answered—a denominational church broad enough to include associate members on terms of equality can function far more effectively than can the community church.

If, therefore, the community church is viewed with skepticism on the ground that it is simply another denomination it has no logical defense in the simple assertion that this is not so, for there are aspects of denominationalism which must at all costs be preserved. We cannot expect much of small, individualistic religious groups, each going its own eccentric way in total disregard of larger patterns of organization or of the need of cooperation with other groups for larger ends. Under such conditions there may emerge excellent liturgical materials and organizational techniques, and even methods of community service, each worthy in its own right, but there will be lacking the means of sharing these benefits with others or contributing to joint efforts which transcend any local enterprise. The distinctiveness of the community church loses its value when it consists of exaggerated spiritual or social isolationism and when it lacks the power to develop cooperatively new approaches to theological thought problems, new techniques of liturgical expression and new instruments of social change.

Venture the Price of Freedom

The community church owes no allegiance to any specific denominational thought pattern, or order of service, or program of social action. But this is an advantage only if it is wisely and courageously used. On any other terms it makes for social and spiritual disintegration. All of which is to say that the community church needs to be, in a thoroughly contemporary sense, more deeply spiritual and more venturesome than the denominational church. This is the price of its "freedom." And whereas it would be a mistake to impose upon a heterogeneous congregation the liturgical forms of any specific denomination, it would be no less a mistake to impose upon it a liturgical hodgepodge of materials taken uncritically from a variety of denominational sources in a naive attempt to "please everybody." In each instance the purpose and function of the community worship service is defeated.

Certain traditional forms cannot be lightly set aside, but in a community service more than in any other the minister is faced with the responsibility of creating and developing—as well as seeking—new liturgical forms and expressions which fit the modern mood and express modern thoughts and aspirations. The coming together in common worship may not in itself be evidence of theological enlightenment or of spiritual advance, but it does provide the state of mind from out of which further advances are not only possible but also desirable and essential.

Laboratory of Christian Union

By virtue of our common worship we have the setting, the atmosphere, for an attitude of tolerance and open-mindedness which no denominational service can quite so spontaneously provide. Vast avenues stretch out in all directions for the minister of the community church who has eyes to see, the initiative to explore and the courage to experiment; and who, all the while, takes his congregation into his confidence. But it is the hard way and not the easy way, for no such experiments lightly undertaken can ever succeed. If ever a church program needed profound thought on the part of its leaders and sponsors, expressed with liturgical skill, and followed through with a tenacity born of consecration, it is the community church program which is true to the implications of its name. On the other hand, within few denominations—if any—can the liberal spirit associated traditionally with Protestantism find such rich and varied expression once the possibilities are understood.

One can therefore claim with certain reservations that the community church is a practical proving ground—a laboratory, that is—for denominational mergers. It lives in a given community where two or more denominations must finally abandon old loyalties as they undertake to

cultivate new loyalties, and where, in the interest of harmony, they must modify old techniques—even good ones—as they adapt themselves to new techniques. It is an enterprise which is never without its dangers and which, despite the most tactful handling, may fail after all. For there are pitfalls which can never be fully anticipated, and more often than not the most difficult problems are social and economic rather than theological.

Moreover, if during the period of transition—and decades may be required for a merger to be fully consummated—the educational program of the church has not made itself felt, the project is a failure still. Experience has taught us to be specific about some things. The church must have established itself as a community rather than as a denominational enterprise. It must, in other words, not simply be non-denominational, it must be pro-community, a response to a community's needs, "an answer to a community's prayer." It must, on its recognized merits, win new recruits into its membership by means of persuasion and "conversion" rather than by transfer from various denominations. It must also develop its own leadership and initiate its own program of action.

Opportunity, Not Yet Grasped

The ultimate opportunity of such a church lies precisely in its ability to transcend theological differences rather than to ignore or evade them, and to develop concepts and forms which satisfy man's spiritual and social needs without violating the presuppositions of modern thought. It lies finally in clothing these forms and presenting them through the medium of a liturgy which is as little afraid of the new as it is of the old, but which sifts and uses each in the service of the occasion. There is just the possibility, moreover, that a church able to do this will be able to incorporate within its worship service, as well as within its sermon, the essence of the social gospel, and to make the necessary application in terms of individual and group action.

This, then, would seem to be the hope and justification of the community church. It is too much to claim that it is even well on its way to this goal. It is not. It has not developed its own membership or its own leadership. It has not initiated an educational program designed to train a rising generation in the meaning and function of religion as rising out of and expressing community needs in relation to larger social needs. It has not transcended traditional theological and liturgical patterns. It has not achieved that form of integration and cooperation which gives it the connectional advantages of a denomination without making it simply another denomination. And yet, by every test it has the opportunity to do precisely these things. In New England, moreover, the community church has actually achieved the *numerical* strength to show the way towards a more effective interdenominational cooperation.

The conclusion is inevitable. The community church has not achieved the right to be considered the "hope of Protestantism," but it is potentially an important ingredient during this transition period of history. If it is to attain greater importance it must not be content simply to receive from the past or to pattern itself after the denominations. It cannot take its theology for granted, nor its meager program of religious education, nor its inherited forms of worship, nor its transferred membership, nor its isolation. It must develop its own leadership, its own traditions, its own forms of worship, its own loyalties, and even its own techniques of social change. Unless it does these things, and begins at once to do them, it will be not just the unknown church of today; it will be the unremembered church of tomorrow.

Death to Reach a Star

By E. Merrill Root

DEATH to some men has always seemed a question mark after life. But when any man of any age has resolutely turned the interrogation point into the full stop of a period after life's brief epigram, death may seem less enigmatic—but life certainly has become more questionable. Therefore the great concern of every age that would find life more abundantly is to discover the meaning of death: man needs bread to "keep soul and body together," but he also needs immortality to keep the very body alive.

In spite of all social maladjustments in distribution (and no one deplores them more than I), was there ever a time when so many men had so much bread *and cake* as they do today; and yet was there ever a time when so many men—especially the more comfortable men—were futilitarians? Men may ask for bread, and receive the grapes of wrath; but it is sadder still if, asking for immortality, they receive assurance of annihilation. The best fed are often the most restless, the most unhappy, the most nihilistic; so it is surely not enough merely to raise the underprivileged into privilege. That *alone* seems to bring them, too often, death—and death ever more abundantly.

If the pathetic protagonists of *The Grapes of Wrath* were suddenly raised to the economic status and the amoeba-gropings of George F. Babbitt, would they be so significant or so much alive? If they were raised to the social security and the spiritual nihilism of Edna Millay, would they be so happy confronting death void of immortality as they were in confronting life void of bread? If life is a lethal chamber whose only exit is into nullity, none save the baser prisoners will be cheered by a final turkey dinner.

Certainly we all should deserve and we all should receive the daily bread; but that is only a prelude to our hunger for life everlasting. We men must live here humbly by grace of the good earth, but beyond all that earth can give we hunger and thirst for life ever more abundantly,

in God who is the power and the glory, the resurrection and the life.

I

The approach to immortality is extensive in history and in technique. The saints, the spiritual geniuses, the saviors, have known it by possessing it ("Before Abraham was, I am"); the great mystics, like Blake and Swedenborg, have experienced it as we experience the hand of a friend or a journey to Mexico; the philosophers, from the *Symposium* of Plato to the serialism of Dunne, have grasped it through symbol or reason. Men have sought it less successfully through communication (rather than communion) with the phantasms of the dead, or through exterior belief in the creed of a church. From the depths to the heights, there have been many roads for the Pilgrim of Eternity to traverse.

But with the exception of the saints and mystics, who do not seek because they simply experience, men have sought for immortality in the wrong dimensions. Men have inverted their real experience: they have turned toward death and immortality *outside* themselves where they experience neither, instead of toward death and immortality *inside* themselves where they experience both. Therefore they have naturally thought of death in false terms, and have seldom understood it. Just as they have sought for "immortality" and "life everlasting" as something that occurs *after* death (i.e., as part of the sequence and consequence that we call time, merely prolonged to infinity), just so they have sought to avoid death—as if it were something that will occur to them only *after* life.

The truth, however, is this: we experience death, immortality and life everlasting here and now, not as a quantity of sequence but as a quality of being—this side death and in the flesh—as all spiritual geniuses have known; for we also experience death here and now in the flesh, as all men know with every breath they take. We have known immortality as a pragmatic experience every day since we were "born," for our life is a continuous death—and yet we are alive. And only as we have continued to die have we continued truly to live.

Life as we know it most, in our own direct inner experience, is continual metabolism—and metabolism contains two processes, katabolism and anabolism: i.e., death and resurrection. Let the rhythm of that dynamic grow stagnant, let death drag and resurrection lag, and the result is disease, decay, age, senility, and the only real death . . . which is not what men *call* "death." What men call "death" is simply the greater shock of a more profound katabolism, wakening our sluggish being, in its own despite, to its eternal need of death as a means of life. We "die" naturally—only when we have ceased to die. The natural "death" that ends weakness and senility is simply the transcendent katabolism of the spirit, asserting itself because the lesser katabolism of the flesh has sunk into inertia. We die only when we refuse death!

Life is possible in fullest measure only when it accepts death. The cells must die, that the cell may be born; the muscle must be used up, in order that the muscle may augment; the skin must continually perish, in order that the skin may continually exist. (What is cancer, perhaps, except the refusal of the cells to accept death and immortality?) Unless our flesh completely dies and finds complete resurrection at least every seven years, we age and weaken too quickly. Just as in society the death of the old makes room for the life of the young, even so within each man's community of cells—which we call the body—there is continual physical death of the old so that there may be continual physical birth of the young. In physiology, as in psychology, Nietzsche is right: "Only where there are graves can there be resurrection."

"In the midst of life we are in death"—not "in danger of death," or "subject to death," but *in* death. And that is not a lament, but a paean! Death within us is a mode and function of life.

The child who lives long enough to take one breath experiences death and immortality. There is not a single physical particle within any new-born child that will not be dead and gone long before he is thirty. Therefore every man of thirty has experienced death and is a witness to immortality. Why should we fear the death of the flesh, when we have experienced the death of the flesh ever since we were born? Has it ever destroyed "us"? Has it not, rather, energized and re-created us, bringing us renewed youth, variety, adventure, wisdom and power? If we continue to die, we continue to stay young; old age begins when we refuse death and resurrection. While we remain vital the years do not take us away from life but toward life. We realize the truth—death is ever behind us and birth is ever before us. Age is always an arrest, a stiffening, a hardening of habits and arteries, in short, a rejection of death. When this has gone too far, the spirit must seek the shock of that greater katabolism or life-process which we (in our simplicity) alone call "death."

Physical organs, processes, arrangements, continually die within us, and find resurrection. The adolescent whose voice changes has experienced death and immortality. The growth of the child through puberty into the stresses of youth, of the youth into maturity, of the man through the physical changes of age—all these are growths drastic with death and creative with immortality. The form, the function, the material perish and are reborn; only through eternal death do we find eternal life.

Our body is, in and to itself, womb and tomb, cradle and grave. We dwell in the body of this death—and in the body of this resurrection.

II

And death is not only physiological, it is also psychological. A moron is simply a child who refuses to die! A pedant, a dogmatist, a pharisee, a man stiff with what the Greeks called *hubris,* are all men who have ceased to die. On the contrary, the great experiences of the soul have been those of death and resurrection. The worldling prince died as Siddhartha, and was born as the Buddha; there was a Saul who died, and a Paul who lived, upon the road to Damascus; a Francis died, and a Francis was reborn into the *jongleur de Dieu,* the troubadour of God. Nor are these great dramas of the soul the exception; they are only the more spectacular expressions of the universal experiences of all who truly live. All simple and humble souls who grow in grace and stature and favor with God and man welcome all death of ignorance, of pride, of conceit, of satisfaction, of smug

"knowledge," of static position and attainment, that they may move in infinite progression toward an infinite perfection that they can never reach. They fear, with Faust, to say to any status quo, "Stay, thou art so fair!" For they live by death. That is what St. Theresa meant when she said, "I die of not dying."

Every transcendent grief, every piercing loss, every failure, every disillusion or disappointment, may be psychological death—and resurrection if we accept the death, for they need not stop there. They are the katabolism of the spirit; but the spirit has anabolism too. That is why Unamuno closed his greatest book with the words: "God deny you peace—and give you glory."

"Paradise," said the Prophet, "lies under the shadow of swords." Only he can truly live within the soul who accepts death within the soul. And when we have had the experience of Paul, dying into life on the road to Damascus, the mere physical act or fact of that other katabolism which we generally call "death" is a minor thing. "O grave, where is thy sting? O death, where is thy victory?"

We have all died many times before our "death"; we have all been born many times since our "birth." The past never dies, but we die. The past still lives in that real time which is Eternity; but it is, for us, a life beyond the grave, a world from which we dead have passed. . . . The lilacs still hang on the boughs of May like Japanese lanterns of lavender; the whippoorwill still sings; still a star walks the air above the hill, like Christ upon the water. But once we have died out of youth we leave the naive and beautiful innocence of that Eden; we have gone on, immortal in resurrection, into a grander and a wider world. No death can be more drastic, no gulf more profound, than the deaths we have already died and the gulfs we have already crossed. Yet we still live, yet we still have being.

This, then, is the truth of the spirit's life: to live we must walk many death-roads, but every death-road, faithfully traveled, will lead us into purer and intenser life. Only on those eternal death-roads will we find the Fountain of Eternal Youth. And, trusting the light of our experience, can we not believe that the "final" and greatest death-road will lead us only into the purest and most intense *life?*

III

What are the results of this philosophy based upon the empiric of our constant death and immortality?

First of all, its common sense (inverting the common nonsense of man) will destroy the false assumptions that immortality is otherworldly, or a desire for "pie in the sky," or abstract and metaphysical. This philosophy restores eternity to time, and resurrection to the flesh. We do not "become" immortal, we *are* immortal; we will not survive a death that "is going" to happen as a consequence of some time-sequence, we *do* survive a death in the eternity of a life that transcends every breath we take. Thus (as all spiritual geniuses have always known and said) we are in Eternity; we inhabit infinity; we partake of life everlasting.

Second, we understand the problem of evil better. Life, to be sure, in the sequence of time is a perishing and passing; life, to be sure, since it lives by death and resurrection is a progression of tragedies. But that succession of tragedies is something different if it is seen as the very mode of life's own being. The seed dies, that it may live; the heart breaks, that it may bloom; the spirit, looking back from every death, says: "Was *that* . . . life?" Accept the death-road, and it becomes a life-road. Accept the grave, and it becomes a cradle.

Also both psychology and ethics become clearer. We can, in the light of this philosophy, understand why the "good" Pharisees are always whited sepulchers full of dead men's bones . . . and why the thief-upon-the-left-hand always enters the Kingdom first. We can understand the profound naturalism of repentance, conversion and the twice-born; the profound physical basis for saying that he who finds his life shall lose it and he who loses his life shall find it. We can understand why spiritual geniuses see the pedant, and Dr. Dryasdust, and Mr. Legality, and all the adherents of every status quo, as—in spite of all their "goodness"—the very focus and center of evil. *They refuse to accept death; they do not practice immortality!*

We can evaluate art better, too. All artists of skillful technique rather than of dynamic creation, and all artists who picture a world that refuses death, are by nature unsatisfactory and minor. All artists whose final created world is a dogmatism rather than a dynamism, do not live long—for, rejecting death, they do not find immortality. Michelangelo, Beethoven, Rembrandt, Cervantes, Rabelais, Shakespeare, Van Gogh, Dostoievsky, owe their eternal power to their acceptance of every grave. They live, for they welcomed the birth of every death.

We see this especially if we contrast Tolstoi and Dostoievsky. Tolstoi, great as he is, has not grown in power since his death, but Dostoievsky has. The reason? Tolstoi, misunderstanding death and disbelieving in immortality, naturally hardened with the years into a formal dogmatism, a static creed; he saw good in fixed forms—in the simplicity of the changeless mujik, in the asceticism of black bread and the peasant blouse, in a pacifism that was dangerously akin to passivism. (Only in the great *Death of Ivan Ilyitch* does he transcend his primitive formal ethics into a dynamic of death and resurrection.) He even in his later years condemned poor Anna Karenina to suicide because she had, according to his static primitive Christian creed, done "wrong," whereas he should have realized that by dying to her past she might the more surely be born into her future, her endless future of birth and death.

Dostoievsky, on the other hand, accepted death and experienced resurrection: he, too, sought not the proud, the rich, the successful, the great, the clever of the world for his characters, but he too sought the criminal, the idiot, the epileptic, the publicans and sinners, the thieves-upon-the-left-hand. Why? Because they fall and fail! Because they die—and are twice born. But he did not, like Tolstoi, fall himself into any static celebration of the simple and poor *as such.* He sought them because they showed him the possible resurrections that may follow the deaths we live.

The criminal or the idiot (Dostoievsky saw) is closer to the Kingdom because he does not refuse death; be-

cause, stumbling into the grave, he finds resurrection. Dostoievsky is the profoundest artist of immortality in modern times. As such, he is profoundly a *Christian* artist—much more truly Christian than the too ethical Tolstoi who thought of life in fundamentally moralistic terms of "doing" and of "conduct," rather than in the fundamentally Christian terms of "being" and of life everlasting. Dostoievsky is the novelist of the grave that is the cradle, the artist of the death-roads of life, the painter of the beauty that springs from decay.

Thus in ethics and in art we do, as Vincent van Gogh said, "take death to reach a star."

IV

Men have sometimes wondered how Lazarus felt when Christ called him out of death and into life. It is indeed a fascinating question, but one that the humblest man can answer if he will only turn his attention to his own experience of death and of immortality. We can all tell how Lazarus felt, for each one of us is Lazarus!

BOOKS

Brightman's Philosophy

A PHILOSOPHY OF RELIGION. *By Edgar Sheffield Brightman. Prentice-Hall, $4.00.*

ANYONE who has ever sought to teach an introductory course in philosophy knows the agony of the search for a book that will be clear and comprehensive enough to orient the student in the great problems of philosophy and to present accurately the classic approaches to these problems, and at the same time to avoid the futilitarian conclusion in the reader's mind that inasmuch as there are as many arguments for one position as for another, there is little use for concern over the matter. If only the field could be fairly surveyed and then the author dare to advance his own position so that in the end the reader might have the adventure of wrestling with a vigorously presented system of thought (somewhat as Friedrich Paulsen did in his little volume fifty years ago), then the problem would be solved.

It is precisely this latter form which Professor Brightman has followed in his recently published *Philosophy of Religion,* and with his remarkable gift for clear expression and strong illustration he has presented the great problems of the field, has surveyed the classic answers given to these problems, and then has exercised his powers of persuasion to the extreme in presenting his own view for an empirical approach to the field and for a theistic finitism that will save the character of God by surrendering his absolute omnipotence. The candor of his statement of the issue is well illustrated by such a passage as this: "The two forms of theism [absolutistic and finite] agree in the proposition that God is an eternal, conscious spirit, whose will is unfailingly good. The difference between the two may best be brought out by saying that theistic absolutism is the view that God faces no conditions within the divine experience which that will did not create (or at least approve), whereas theistic finitism is the opposing view, namely, that the will of God does face conditions within divine experience which that will neither created nor approves. . . . The first mentioned view, then, overemphasizes the perfection of God and declares his whole creation to share in that perfection. The second view expresses so strongly the imperfections of the creation as to raise questions about the perfection of the creator. . . . Both are rooted in the realities of religious experience" (pp. 281-283).

The book is an important contribution to the current religious debate as well as a particularly effective textbook for the study of the field, for in it Professor Brightman clarifies his earlier defense of this thesis of the finite God and presents fresh evidence for its relevance to all of the central problems of religion.

In the discussion of the methods of religious knowledge and of the conceptions of religion there is less than an adequate clash between Professor Brightman's empiricism and the approach of the existential thinkers like Kierkegaard, since Professor Brightman dismisses the latter as drawing on realms that he frankly believes are reducible to rationally examinable experience or else lose their relevance to religion. He does not seem to realize that if the tradition in which Augustine, Bernard of Clairvaux, Bonaventura, Pascal and Kierkegaard have stood is to be truly grappled with, the whole problem must be re-presented; that only those who yield their wills may know, and that to begin with knowing and to exalt the epistemological instead of the existential problem is to doom the quest to failure from the beginning. It is true that this approach raises basic questions for the importance of the "philosophy of religion" as such, and Professor Brightman's concern for this field is such as to make him prepared to reject those questions. Yet they will not be damped off so easily and the significance of the thrust of the whole movement of thought being pressed upon us by Sören Kierkegaard merits reference to more than secondary sources, which are all that this volume contains.

As a presentation of the problems of the philosophy of religion, and as an exposition of Professor Brightman's religious philosophy, this book is a brilliant performance and deserves to be widely read.

DOUGLAS V. STEERE.

Books in Brief

AND SO TO BATH. *By Cecil Roberts. The Macmillan Company, $3.00.*

This is almost as good as a visit to England—better even, just now, for it is a visit to the England that was in earlier centuries as well as to the England of a year or two ago. Mr. Roberts discovers that, in driving out from London to his suburban home, he has for years been passing by all sorts of interesting places. He explores them and then turns into the route of the old coach road to Bath, on which he encounters the memories and landmarks of many who had passed that way or lived along that road. It is a historical and sentimental journey across old England.

THE BREWERS' BIG HORSES. *By Mildred Walker. Harcourt, Brace & Company, $2.50.*

Mildred Walker does a solid and competent piece of work in this novel, as she did in *Dr. Norton's Wife.* This time, however, she handicaps herself with a theme that required rather larger resources than were available. There were real possibilities in the project of depicting the social tensions that were set up when a young widow who had been a member

of the "best society" of a Michigan city moved to the other side of the tracks and became manager of a brewery. But as it works out, the story of "Sara's fight against social intolerance" becomes an exhibition of the author's intolerance of prohibition and all the stupid and ridiculous drys who could not appreciate Sara's ambition to make good beer ("liquid bread") and to run a high class family beer garden in the good old German tradition. It is a well written story at that, but it would be a better one if there were not so many passages in it that suggest propaganda put forth by the brewers' institute.

MRS. MINIVER. *By Jan Struther. Harcourt, Brace & Company, $2.00.*

"Mrs. Miniver," like Sir Roger de Coverley and Mister Dooley, came into existence not as a character in a novel but as the central figure in a series of detached sketches. She acquired wide popularity in England through the London *Times*. It may be supposed that the record of Mrs. Miniver's doings and sayings was both designed and received as showing how the well bred Englishwoman goes on with the business of living unruffled and undisturbed even when a war is about to break out. The last paper is dated in September 1939, just after it had broken out, and she is "buoyed up with the crusading spirit." Up to that time she was more decorative and agreeable than useful. But the war apart, she is a delightful person, full of humor and resource, and in recounting her experiences and opinions Mrs. Struther has created a vehicle for a great deal of her own agreeable cleverness.

Books Received

A Faith to Affirm. By James Gordon Gilkey. Macmillan, $1.75. (To be reviewed.)

The Practice of His Presence. By Thomas A. Stafford. Revell, $1.50. An admirable "book of prayers, meditations and religious essays" by the executive secretary of the Methodist Board of Pensions. The largest section is devoted to readings and prayers for use in the family. The whole is an aid to meditation and to the establishment of religious attitudes. Notable is the absence of stereotyped ideas.

Radio Amateur's Handbook. By A. Frederick Collins. Eighth edition, revised by E. L. Bragdon. Thomas Y. Crowell Co., $2.00. This book has practically grown up with the art of radio, the first edition having been published in 1922. Successive revisions have kept abreast of developments. For the ambitious amateur who wishes to build or repair his own or to become a registered "ham," the volume gives accurate and intelligible instructions with ample diagrams and technical data.

He Opened the Book. By Teunis E. Gouwens. Revell, $1.50. Urging a "return to the Bible" for both ministers and laymen, but in no spirit of obscurantism. The author is minister of the Second Presbyterian Church, Louisville, Ky.

These Three Alone. By Fred Taylor Wilson. Abingdon Press, $1.50. The three which "lead life to sovereign power," as Tennyson said of almost the same triad, are self-knowledge, self-control and the giving of self. A book with this basic outline almost writes itself. Know thyself physically, mentally, socially, spiritually; gain and practice self-control by serenity, courage, faith, tolerance, work, humility. The development seems obvious, but the material is not commonplace; it is concrete, illustrative and helpful.

Reaching the Unchurched. By Alfred L. Murray. Round Table Press, $1.50. Dr. Murray, who has written a book on *Psychology for Christian Teachers,* believes in the case method. There are few pages in the present volume that do not contain at least one story of a conversion. He does not belittle preaching but stresses personal contacts and individual evangelism.

The Life of Our Lord Jesus Christ. By Beatrice E. Allen. Morehouse-Gorham Co., 70 cents. A student's work-book, with blanks to be filled and questions to be answered.

Our Family the Church. By George B. Scriven. Morehouse-Gorham Co., 70 cents. Prepared for use in classes of young people in the Episcopal Church to instruct them in regard to the church and its services.

Confirmation Made Interesting. By Robert S. Lambert and Flora S. Fender. Morehouse-Gorham Co., 70 cents. A graphic presentation of materials to be studied in preparation for confirmation in the Episcopal Church, with illustrations and work-sheets.

Martin and Judy in Sunshine and Rain. By Verna Hills and Sophia L. Fahs. Beacon Press, $1.50. Stories for tots, intended to be read to them by parents or teachers. This volume and the earlier "Martin and Judy" book were prepared by experts in education and with a serious purpose, which, however, will cast no shadow upon the children's enjoyment of them.

CORRESPONDENCE

It's a Double Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: One reads with mixed feelings Katharine Hayden Salter's article on "The Gentile Problem." There is sympathy for her forthright dealing with the subject and her calling on Gentiles to shrive their own spirits before they criticize the Jew. As Christians, we do owe it to our own integrity, our own gospel of love, to restrain all injustice and harshness and semblance of hate in our thinking and speaking about our Jewish brethren. No one should question that.

But, in her quest for justice for the Jew, she overlooks many elements of the "problem"—which is, in fact, a Jewish-Gentile problem and not exclusively one or the other. Who created the problem in the first place? Not the Jew alone, with any intent to affront the Gentile, nor the Gentile alone, with the malign purpose of oppressing his fellow man. In failing to recognize this primary, fundamental fact in Jewish-Gentile relationships, the author blunders into one-sided special pleading.

For the problem has arisen out of historical situations and racial and religious differences and antipathies. There is fault, or, if you choose, unfortunate circumstance and human frailty on both sides —the altogether human and personal differential. Why does not the author concede this as at least a partial explanation, even though she might not regard it as extenuation of Gentile baiting of the Jew? If she had been more balanced in her appraisal, she would have been more logical, and more persuasive. As it is, her partiality arouses unregenerate pugnacity, even though we should blush as we admit it.

Presbyterian Church, ELLIOT FIELD.
Dover, Del.

Fascism, Roosevelt and Willkie

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Mr. Willkie's acceptance address must have disappointed and puzzled many of your readers. It lacked the clearness and reasonableness of your characteristic style. You really make no point at all in the effort to show, first, that a momentous and grave issue faces the United States at this juncture by reason of the third-term nomination for Roosevelt, and second, that Mr. Willkie failed to rise to a great opportunity in not dramatizing that issue and solemnly warning the people of their danger. Grant that the anti-third-term tradition *is* a genuine tradition—

which is a very dubious proposition—and that it was a mistake to renominate Mr. Roosevelt. But if that mistake is one of the symptoms of an alarming tendency toward fascism and the one-party system, who is responsible for that tendency? Why did the people give Roosevelt and the Democratic party three successive landslide victories? Why was the Republican party almost wiped out in 1934 and 1936? Why did millions of independents and Republicans desert the Republicans and vote for the Roosevelt New Deal? Were they wrong and perverse?

You cannot take any such position, in view of your own attitude in the three elections you had in mind. The truth, of course, was that the Republican leadership committed political suicide and deserved the defeats inflicted upon it. It had no program and no principles. It had no alternative to the New Deal. It knocked and raved and foamed at the mouth, reflecting the pathological hatred of Roosevelt felt in the circles of the tories and bourbons and by the industrial autocrats. True, many Republicans in Congress voted for most of the New Deal bills—they had to, or their constituents would have driven them from public life. The party as a party, as an organization, was morally and intellectually bankrupt, and you knew it and said so many, many times with all the vigor and candor which you possess.

In these circumstances, who was to blame for the trend to the one-party system?

However, you forgot in your warning that the 1938 congressional elections registered substantial gains for the Republican party and that the Gallup and other polls indicate a pronounced pro-Willkie trend. The two-party system is therefore quite secure, even if we ignore the minor parties, of which there are at least three right now. Your facts are fictions. The tendency to fascism exists, but it exists in the Republican party and the big-business crowd which hates the New Deal and would like to kill all the reform measures you have consistently defended and approved. If Roosevelt is elected again, these measures will be improved, and there will be no nullification of them. If Willkie is elected, his supporters and backers will insist on administrative sabotaging of them, since they cannot be repealed outright.

One more remark. You are mistaken in stating that the corrupt and sordid Democratic machines started the third term nomination movement. Union labor and lifelong progressives, including ex-Republicans like Norris and Ickes, started that movement. Millions of wage-workers and liberals favored the renomination of Roosevelt before the spoils machines took up the third term cry. Roosevelt, these millions saw, was the best available candidate for the Democratic party, and the talk of dictatorship did not impress them. They had too much horse sense and too much humor to be deceived by that pretense. They remembered Congress, the judiciary, the press, the forum, the radio, and they did not see how *any* president could possibly make himself dictator under our system in his ninth or tenth year in the White House. Roosevelt is mortal and no mortal is "indispensable." But millions prefer him to Willkie, and these millions are not fools or slaves. The machines do not control them, and you know it. Most of the leading liberal organs are supporting Roosevelt, and you know that, too.

Westport Point, Mass. VICTOR S. YARROS.

Where is America, the Free?

EDITOR THE CHRISTIAN CENTURY:

SIR: I turn to you now in this distressing moment because of an inexorable urge to disembarrass myself of certain emotions. This letter is not born of despair but rather of disillusionment and loss of faith in America.

For almost twenty-three of my twenty-three years I was imbued with that magnanimous ethical and political principle of democracy. It almost became a sixth sense of mine to analyze every human motive, to test every fiber of thought in the light of liberty, equality, fraternity (now, alas, substituted in France by other slogans). And when the horizon became black and hostile, as it often does for young men, it was these noble concepts that helped me to support my miseries, and that enabled me to bear the thing I was. It was with these doctrines of the dignity of man that I hoped one day to challenge for myself, in my own small way, the forces of intolerance and bigotry.

But now, dear sir, I sit alone in my room, a prey to my own thoughts. I have read with heavy heart of a proposed bill to herd some three millions of young Americans like myself, whose lust for freedom has just begun to swell, into camps, to "harden them," to "toughen them," to teach them to march and to kill. Too, I have read of the fascist relentlessness of military officials to install their program of helotism—everything is in readiness, they say—and who await only the approval of Congress. They have even admitted that they have now more volunteers than the present military structure can maintain; yet they will tolerate no opposition. They will heed no voice in protest.

I write to you, while at every quirk of my pen my disillusionment deepens. What is the mass of Americans to say of this breach of democracy? Is this the America I was taught to revere and to love? Where is she, America the free? What has befallen her overnight?

Can you blame me, sir, when I sit thus alone in my room and ponder? Can you blame me when I write to you, when twenty-three years of fond hopes are being blasted to bits in the course of a week?

Canton, Ohio. MAURICE GALE.

A Pacifist on Invasion

EDITOR THE CHRISTIAN CENTURY:

SIR: Along with many others I am endeavoring to think my way through the questions which war presents, to look at those questions from all angles, and to learn whatever I can from all sources, even from those sources with which I am not at present in full accord, but for whom I have high respect. May I, therefore, purely in a spirit of inquiry and in no sense in a facetious mood, ask those who affirm that they will take no part whatever in any war to state their position on the following questions?

1. In their opinion is there no conceivable instance in which war is justifiable?

2. Do they believe that if the American colonies could not have gained their independence from England in any other way, the colonists were not justified in fighting for it?

3. If they had been pastors in Norway, or Holland, or Belgium during the nazi invasions, would they have preached that the people should not use armed force in resistance?

4. If the present fears of many Americans of a nazi invasion of the United States should be realized and Hitler's armed forces be at our borders, would they counsel that America should not employ armed force in resistance but that America should allow the invaders to do as they wish? Would they urge such non-resistance even though they were satisfied in advance that the invaders would wipe out their freedom of worship, speech, and assembly, dissolve our democratic form of government, impose nazi autocracy upon us, burden us with huge taxes to pay for the wars they waged in Europe and completely Hitlerize the American order of life?

Congregational Church, F. I. WINTER.
Herndon, Va.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad to try to suggest the lines of the Christian pacifist answer to each of Mr. Winter's questions.

1. Subjectively no war is justifiable to the Christian pacifist. He believes that the divine and only effective way to stop and overcome evil is shown forth by Jesus who, when evil rose up in its least rational, least excusable and most hideous form, accepted suffering at its hands and prayed for his crucifiers: "Father, forgive them for they know not what they do." He overcame evil with good. Christians who do not see it that way must of course also obey their consciences.

When the pacifist seeks to evaluate the problem objectively, he concludes that no war under modern conditions and with modern weapons can be justified. Nations which fight today are like men fighting furiously on a slippery inclined plane leading to a precipice. If they do not stop fighting and singly or together get off that plane, both will presently land at the bottom of the precipice dead, and which of them is on top will be an academic question. Those who question that are reminded of the last war in which men spent thirty million human lives and four hundred billion dol-

lars' worth of wealth. The "side" that most Americans thought was "right" won. Yet autocracy was not put down, democracy was not saved, war was not ended, all nations were less secure than before, and the world is now in a worse war.

2. Personally, I believe that resistance to evil and oppression, even if it takes a violent form, is on a higher moral plane than cowardly or passive acquiescence. But in the first place, such morality is not good enough to meet the requirements of him who recognized values in an older morality, but just as emphatically added: "But I say unto you, love your enemies." Second, the American cotton growers and merchants who united to fight the war for independence from England and persuaded the masses of farmers and city artisans that it was a war for the principles of the Declaration of Independence, used their victory to establish a slave regime in the south and in the north a capitalism that has not differed much from the British model. It is certainly a debatable question whether over a century and two-thirds ordinary people in America or anywhere else have been any better off than if the Revolutionary War had not been fought or had resulted differently. At any rate interventionists today are inclined to write down as fools or fifth columnists persons who do not realize that for a century and more the British navy has been our "main defense" and who question whether the United States and the British Commonwealth should practically operate as a single nation!

3. If I had been a pastor in any of the countries named, I hope that I would have counseled non-violent resistance toward the native imperialists and exploiters as well as the Germans and would have refused military service both before and after occupation—in which case I should quite possibly have had some experience in prison and concentration camp before as well as after occupation. If the only answer to military might is military might, all the small nations are doomed, whether they try to fight it out alone when the big powers fight their battles on the little nations' soil or trust in an alliance with one or other of the big powers as Czechoslovakia and Poland did.

4. In the first place, if the United States is invaded it will not be because an utterly inoffensive and peaceful people are wantonly attacked by others who have no conceivable reason for offense. It will be because a nation which seized the Panama Canal and the Philippines in its own career of imperialism, which refuses to admit that any other nation can be trusted with a navy as big as its own and which has erected lofty tariff and immigration walls around its borders and asserts the right to erect them around the whole of North and South America, runs afoul of another dynamic nation which has other ideas as to who should have the last word in international affairs. Second, if we propose to "stop Hitler" and other "aggressors" by the method of war we shall have to devote all our national energies to war preparations and war, as our army and navy men assert. It is sheer wishful thinking that we can do this without surrendering our civil rights, including freedom of worship, having "nazi autocracy" imposed upon us (though we shall give it a sweeter smelling name) and being burdened with huge taxes to pay for wars. Every bit of armament any nation acquires in these days makes all other nations less secure.

There is a way to true security. The political expression of this approach is for the United States to renounce war preparation and war; to call incessantly for the cessation of the war in Europe; to offer to surrender its claim to unlimited national autonomy and its imperialist advantages; to offer to use some of the money it will otherwise squander on war for the economic rehabilitation of Europe and Asia, and to offer to participate actively in building a federal world government.

One reason why such an action would have a profound effect upon the whole world is that it could arise only out of a renunciation of self-righteousness and hypocrisy and an embracing of truth and repentance.

It is the practice for nations at war to drop leaflets on each other's territory. These leaflets all follow the same pattern. Each side says in effect: "We are right, and our government is trustworthy. You are wrong, and your rulers are beasts. If you will just submit to us, we can sit down around the council table, pass the cigars, and in a few hours have this whole little trouble ironed out." The leaflets have no effect, and nobody who has cut his eye-teeth is in the least surprised that this is so. Each nation knows that the other is lying and knows that it is lying. God's universe is so constructed that no good can come out of such "statesmanship." Truthfulness—truthfulness with others which springs out of first being truthful with yourself, truthfulness that is repentance—is the foundation of all stable social life and of peace. The reason we tell ourselves that such an example of national repentance and truth telling would not shock other nations into a new and better course of action is not that in our inmost souls we doubt this, but that we cannot or will not abandon our self-righteousness. We will not admit that "all our righteousnesses are filthy rags"; it is over the other fellow's "filthy rags" we wax morally indignant.

If after adopting such a course as this we were attacked, non-violent non-cooperation with the enemy could be organized at less material and spiritual cost and would be more effective than the suicidal method of war for maintaining our existence and freedom, as Jessie Wallace Hughan has set forth in the pamphlet "If We Should Be Invaded."

Fellowship of Reconciliation, New York, N. Y. — A. J. MUSTE, Executive Secretary.

Neither Roosevelt Nor Willkie

EDITOR THE CHRISTIAN CENTURY:

SIR: I deeply appreciate your editorial, "Mr. Willkie's Speech." His speech brings up the old question, "When is a voter throwing his vote away?" I have friends who say to me, when I tell them I expect to vote for Thomas and Krueger, "You're throwing your vote away; they can't be elected anyway." To which I reply, "On the contrary, you are throwing your vote away by voting for one of two candidates who don't differ on issues which really count. Your vote *will count* if you roll up a third-party-protest-vote of two, three, or four million votes." If Thomas and Krueger (the only real peace ticket in the field) could register three or four million votes in November, no matter what candidate is elected he would have a "guiding light" beside his own desires or party wishes.

Chicago. — CARL J. LANDES.

Another for Thomas

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who voted for Franklin D. Roosevelt twice and has been disappointed in his policy regarding the war, I also listened "with mixed feelings" to the first formal utterance of Wendell Willkie regarding these issues. And as one who is disappointed because both candidates seem united in their views regarding conscription and general methods which can only lead us into war, I place before you the question whether it is not time either to seek a leader who is opposed to these ideas or to encourage votes for an outstanding opponent of the whole "war movement," Norman Thomas.

Certainly there are millions of plain, honest, peace-loving citizens who have felt "helpless" in their efforts to oppose the mighty forces in both major parties, who should have a chance to vote as they believe in regard to the greatest controversial issues before the public today. The vote of these people in the November election might bring about a change in this war hysteria that is found in our land.

Zion Evangelical Church, Indianapolis, Ind. — FREDERICK R. DARIES.

Objection Sustained

EDITOR THE CHRISTIAN CENTURY:

SIR: Where in the Anglican Book of Common Prayer did you find the exhortation to Christian believers "to be content with the state in which it has pleased God to cause them to be born"? Possibly you were quoting from memory the words of the catechism: "To do my duty in that state of life unto which it shall please God to call me."

I submit there is a distinction with a decided difference.

St. Paul's Cathedral, Fond du Lac, Wis. — E. W. AVERILL.

NEWS *of the* CHRISTIAN WORLD

'No Freedom for Freedom's Foes'

Kingdon Would Curtail Free Speech to Save Democracy—Sweet Elected Moderator—Iliff Holds Convocation

(Correspondence from Colorado)

DENVER, Sept. 1.—Three thousand people gathered in conference for three days in Estes Park under the auspices of the National Conference of Christians and Jews. In considering "Educating for Better Human Relations" they felt that they were getting at the very heart of today's problems of human society. Henry J. Haskell, *Kansas City Star* editor, remarked: "The present war is challenging the values of America, including the value of tolerance, for which this institute stands. A supreme loyalty to God is our great hope." William Allen White said: "I consider the Constitution of the United States a great religious document in the highest sense." He declared that the first "evidence of the tyrant in this country would be the striking at religious freedom. When you see religious prejudice trying to deny the rights of others, then you will know that the invader is here. We may not hear his guns or see his soldiers, but he will be here." Mr. White was roundly applauded.

* * *

Dr. Kingdon Would Check Freedom of Speech

But President Frank Kingdon of Newark University argued that conditions compel a check on freedom of speech. Hear his argument: "The German propaganda machine is trying to break down communications between groups in this country by the devices of group prejudice. They are trying to destroy the meaning of words such as peace. They are trying to make reasonable argument impossible. They are trying to drive wedges of division into our society. Our nation must recognize this fact. The experiences of Holland, Belgium, Norway and France make me question the rights of communism and nazism in this country to use our freedom to destroy our freedom. To keep democracy in America we must keep America. Perhaps now is the time when we must check freedom for certain groups by democratic methods in order to continue our own freedom."

* * *

Coronado Anniversary Noted by Pageant

Spanish adventurers under the leadership of Coronado came on a journey of exploration through what is now Arizona, New Mexico, Colorado, Texas and Kansas just 400 years ago. The United States Coronado Exposition Commission recently presented this giant spectacle in many centers of this area under the title "The Coronado Entrada." In cooperation with the Denver Convention and Visitors Bureau, at the Denver University stadium, Aug. 9-11, 600 local participants gave this huge pageant in portrayal of that quest for gold four centuries ago. Twelve thousand witnessed the first night's program.

* * *

Ex-Governor Sweet Elected Congregational Moderator

Gov. William E. Sweet comes back from Berkeley, Calif., as moderator of the Congregational and Christian Churches of America. The National Council met in the First Congregational Church of Berkeley, whose minister, Vere V. Loper, served for ten years as the minister of First Plymouth Church of Denver.

* * *

And So Forth

The Iliff School of Theology held its midsummer convocation on Aug. 14 with Bishop William Clyde Martin of Omaha as speaker. Several master of theology and doctor of theology degrees were granted. This school serves with increasing effectiveness many denominations in the whole Rocky mountain area. President Charles E. Schofield has a great staff about him.

Vast congregations gather in the union Sunday evening services held in the central parks of Denver and Colorado Springs. Your correspondent was recently a speaker at Colorado Springs where one-half of the congregation were tourists and fully a score were ministers on vacation.

Dr. John Timothy Stone was the preacher for Central Presbyterian Church and Montview Presbyterian Church on Aug. 18.

Congregationalists from the west conducted a summer school at Sylvandale, June 12-July 11. Dwight Bradley, W. F. Frazier and several others were leaders.

Dr. Edwin Dahlberg of Syracuse, N. Y., President John Herget of William Jewell College and Dr. Guy Wimmer of Shurtleff College have been summer visitors in the Rockies.

Willard McClelland Spence now becomes pastor of Grandview Union Community Church. He comes from Seattle.

Sam J. Mathieson returns from his vacation in Minnesota to speak before his church, Central Christian, and the union service of six downtown churches on "America's Need of a Sixth Column."

Correction: Obviously my August correspondence was incorrect in its report of vast government centralization in Denver. The correction is in the word "annually" rather than "monthly."

CLARENCE W. KEMPER.

Lutherans Establish 24 Refugee Agencies

Agencies to aid in the establishment of Lutheran refugees from Europe have been set up in 24 cities. They expect that the service of these agencies will be needed for some years to come. On Aug. 22 they had 936 persons under their care and had found homes or employment for 473. They take Lutherans first, other Christians if possible.

Canadian Church Holds Biennial Council

The United Church of Canada holds the biennial meeting of its authoritative body, the General Council, in Winnipeg Sept. 11-18, in Augustine Church. Its last meeting was held just after the Munich conference and was strongly anti-war.

Cleveland Crime Election Issue

Oppose Open Suburban Gambling Candidate for Sheriff Race—Census Reveals Decadence at City's Heart

(Correspondence from Cleveland)

CLEVELAND, Sept. 3.—The fall campaign for election of a sheriff in Cuyahoga county promises to give an opportunity to church people to express themselves on the open gambling which has flourished for years in outlying suburbs of Cleveland, apparently with the consent, if not the actual connivance, of the officials of these villages. Edwin D. Barry, a former sheriff and city safety director, has challenged the "home rule" policy of the incumbent, Martin L. O'Donnell, and has promised to clean up the situation within a month after he is elected. The ministerial association has invited the two candidates to appear on its program Sept. 9 to discuss their attitudes and to answer questions.

Evidence of the lengths to which three big-time gambling establishments, which are the chief offenders, have gone is found in a long list of suicides, embezzlements and suits for recovery and damages reported in the newspapers. Several abortive attempts have been made to get Sheriff O'Donnell, who is serving his second term, to enforce the law or to demand that village authorities do so. An effort by the Cleveland crime commission to have him removed from office for dereliction of duty failed when an insufficient number of petition signatures was secured.

* * *

Census Reveals City Is Decaying at Center

The new census statistics for greater Cleveland confirm the impression that the area peripheral to the downtown business section has been losing in population, property valuation and attractiveness so that only economically helpless residents live there now. The city has lost some 22,000 residents in the past decade while the major suburbs have gained about 15,000.

A warning that this trend must be reversed was sounded by William G. Rose, prominent advertising executive, when he spoke two weeks ago before a luncheon meeting of "Smaller Business of America." Mr. Rose recommended constructive civic planning, with development of parks, housing units and traffic arteries, to make downtown residence attractive once more. The Protestant churches have a large stake in reclamation of this territory. No more than four of the large Euclid avenue churches and two of the large Negro churches remain inside East 55th street. These draw the bulk of their membership from a distance.

* * *

War Issue Debated in City Churches

At least two Euclid avenue pastors have

remained at their posts throughout the summer in the conviction that the voice of religion should be heard along with others that speak of the national crisis. At First Unitarian Church Dilworth Lupton has called for preparedness against the threat of encroachment of the dictator nations. In a newspaper article which received full space and approving editorial comment in the Cleveland *Plain Dealer,* Dr. Lupton said there was urgent need for "a score of Paul Reveres" to awake the nation to its dangers. On the other hand, Edwin McNeill Poteat, pastor of the Euclid Avenue Baptist Church, has shown himself an able champion of Christian pacifism and an opponent of the principle of military conscription. Dr. Poteat has used his pulpit less than several forum rostrums to defend this point of view.

* * *

United Temperance Forces To Succeed Dry League

Under the guiding hand of Parker C. Williams, attorney and Congregational layman, an attempt will be made this fall to unite agencies interested directly and indirectly in the cause of temperance and liquor control in an inclusive agency to be known as the United Temperance Forces. Mr. Williams is serving his second year as president of the former Dry League, which was organized for political action during pre-prohibition and prohibition days. There is a crying need in Cleveland for a corporate agency such as the new movement promises to produce. The city has more than its quota of questionable night clubs and licensed saloons.

* * *

Fall Attendance Campaign Unites 200 Churches

Following the pattern set for preparation in cities which are to be hosts to the National Christian Mission, about 200 Cleveland churches will unite in a church attendance campaign for three months beginning Oct. 1. LeRoy Lawther, pastor of Lakewood Presbyterian Church, is chairman of a committee which has charge of a systematic visitation of church homes during the week of Sept. 29. This committee has recommended worship emphases for each Sunday during the campaign. Stimulation of attendance by radio, press and special meetings will be directed by H. K. Carpenter, president of the Cleveland church federation, W. N. Bayless, chairman of the federation's public relations committee, and Herman Sheedy, president of the "Churchmen's League," all laymen of insight and influence.

* * *

And So Forth

Cleveland is to lose two of its most promising young Baptist clergymen this fall. R. Lloyd Pobst, pastor of East Cleveland Baptist Church, will become president of Rio Grande College, a cooperative Baptist school in southern Ohio. Gordon E. Bigelow, minister at the Church of the Master, has accepted a call to the pulpit of First Baptist Church, Beverly, Mass.

Henry Schmidt, who has spent his entire ministry of 45 years at Third Evangelical and Reformed Church, has announced his retirement effective Oct. 6.

W. H. Hubbell, veteran pastor of Second United Presbyterian Church, whose retirement was reported last spring, died two weeks ago after a lingering illness.

O. M. WALTON.

Man's Search for Himself

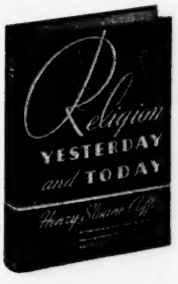
By EDWIN EWART AUBREY

This book concerns "The Dilemma of the Self and Society." Expounding first the uniqueness of individual personality, it then examines the relation of the individual to the group in which he must find fulfillment. Dr. Aubrey critically studies current theories regarding the best form of social community, and outlines a Christian doctrine of man and his communal living, coming to a significant and stirring *credo.*

The Chapters: STARTING POINTS IN THE SEARCH. THE SOLITARINESS OF MAN. THE PERSON IN COMMUNITY. THE SEARCH FOR INTEGRATION. THE SEARCH FOR FREEDOM. CONCLUSIONS FROM THE SEARCH. $1.75

Religion Yesterday and Today

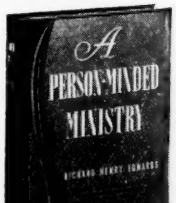
By HENRY SLOANE COFFIN



This analytical review of more than fifty years' evolution in religious thought reveals the background and the causes of the nostalgia which turns men's minds backward. It illuminates not only the philosophies discussed but also the problems of Christianity in the present era. Dr. William Adams Brown finds it "indispensable to one who would understand the present religious situation in America."

The Chapters: EVOLUTIONARY SCIENCE. THE DIVINE IMMANENCE. BIBLICAL CRITICISM. RELIGIOUS EXPERIENCE. THE SOCIAL CONSCIENCE. THE CHURCH. $1.75

A Person-Minded Ministry



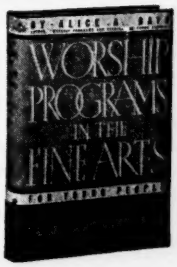
By RICHARD HENRY EDWARDS

Here is vital stimulation to new thinking on the person-minded tasks of the modern minister. The book lifts up Jesus as the supreme artist in all creative relationships both human and divine. It sets forth practical and specific guidance for "all who would heighten their skill in dealing with persons."

The Chapters: PERSON-MINDEDNESS. ACHIEVING TOGETHERNESS. GETTING AND FACING FACTS. REALIZING THE MEANINGS OF FACTS. ACTING ON THE BASIS OF FACTS. THE MINISTER AS PERSONAL COUNSELOR. THE MINISTER AS A QUICKENER AND GUIDE OF VOLUNTARY GROUPS. THE MINISTER AS CREATIVE PARTNER IN A NEW SOCIAL ORDER. THE MINISTER AS INTERPRETER OF ETERNAL PERSONAL VALUES. PREPARATION FOR A PERSON-MINDED MINISTRY. $2

Worship Programs in the Fine Arts

for Young People • *By* ALICE A. BAYS



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Friends Refuse to Let Refugees Die

Seek Aid for 8 Million Bereft in France — Political Refugees in Most Serious Plight

(Correspondence from Philadelphia)

PHILADELPHIA, Sept. 1.—What should be the American attitude toward the eight million refugees now in southern France? This vital question has been raised by the war relief and refugee activities of the American Friends Service Committee. Although only governments can deal adequately and finally with such situations, the sanctions of public opinion, at least in a democracy like America, influence governmental policies. True, the Quakers have been privileged to send over some money. So stupendous are the needs, however, that that has been hardly more than symbolic. One million dollars' worth of food, transported in one ship, will care for only half a million for one month out of the eight millions in dire extremity. The food given so far has all been used abroad as intended. Reports indicate that Germany has enough potatoes to weather through the winter. Relief needs in southern France will probably be increased by requirements in northern France, Belgium, Denmark and Norway.

* * *

Quakers Opposed to Starving France

Over here those who have dealt with the government and the public have sensed a hardening of feeling toward the refugees and innocent war victims. Many persons have side-stepped the responsibility. They say: "Britain is carrying on a blockade. The blame is really on the other side. It is too bad that we do not feed those sufferers, but in doing so we shall help Germany. Even starvation is a military necessity." This unfortunate attitude the Quakers oppose. They realize that if Americans do not feed them, they will not be fed at all. Out of their previous experiences with the Spanish and German blockades, they know how terrible the situation will become. A blockade, they insist, is a more cruel weapon than bombs. No one would hesitate to aid any starving person, particularly a child or woman, but to how many, they ask, are the eight millions now starving not persons but mere statistics?

* * *

Political Refugees in Worst Plight

The Quaker relief in France, directed by Howard E. Kershner, has moved its central office from Toulouse to Marseille. "Of all the refugees in France," he writes, "the politicals from central Europe and the Spaniards who have no nationality and no government responsible for them have the greatest claim. These Spanish children and adults who cannot return and who cannot work in France, must be taken care of."

With their staff of 35, of whom 15 are Americans, the Quakers keep wondering: "What are these comparative few among the millions in utter need?"

Because the care of the English refugee children by Americans has progressed so slowly, it has been very disappointing to the American Friends Service Committee. Hundreds of American families have been solicitous, but not enough English children have come. This widespread interest might have been diverted into help abroad. So far it evaporates into nothingness.

* * *

Open National Volunteer Service Camp

Already 100 inquiries have come for the first all-year work camp of the newly inaugurated National Volunteer Service, which the American Friends Service Committee is establishing at Cooperstown, N. Y. Cooperstown has had a summer work camp and has a large farmers' lumber cooperative. Prof. and Mrs. Edward Miller of Cornell University will direct the enterprise. The fee is $25 per month per person, although the cost is estimated at $35. As soon as enrollments warrant, additional camps will be located in the middle and far west and in Mexico.

The National Volunteer Service has been instituted for young people of all faiths for a year of civilian service in national, state and local projects. No special consideration under military conscription is expected. It is offered, not as an "easy alternative to the grim realities of our day," but as an opportunity for useful national service which will involve self-discipline and sacrifice. Rewards lie in "spiritual satisfaction and human fellowship with others who share the vision of a cooperative society." Although it will be administered by the Quakers, a national advisory board, representing various denominations and affiliated organizations, will assist in developing the program.

* * *

Board for Conscientious Objectors Planned

Ministers and churches in the Philadelphia area have been invited by Rev. Paul J. Kirsch, assistant pastor of the Lutheran Church of the Holy Communion, who is vice-chairman of the Philadelphia branch of the Fellowship of Reconciliation, to work with a Board for Conscientious Objectors, cooperating with the Friends and the W.I.L., to offer moral and spiritual counsel to and defense of conscientious objectors to military service. Laymen, especially lawyers, are also desired on this board. Attention is called to the strong editorial stand in the August 7 issue of The Christian Century. It is hoped "to quicken the sense of church people to the great dangers involved in peacetime conscription."

* * *

Y.M.C.A. Influences Over 87,000 Youth

At a period when important decisions are made and Christian ideals are most essential, the Y.M.C.A. of Philadelphia and vicinity this year has been influencing over 87,000 young people. It held five youth camps this summer. "The 'Y' has been stressing three basic principles vital to America," says Lester C. Haworth, executive secretary: "Young men and boys of today must be responsible for a free America tomorrow; democracy is strengthened as youth understands issues and assumes responsibilities; our American way of life must be founded on Christian principles."

* * *

And So Forth

Rev. Joseph Gillespie Armstrong III of Christ Church, Georgetown, D. C., graduate of Johns Hopkins and General Theological Seminary, has succeeded Dr. Louis W. Pitt as rector of St. Mary's Protestant Episcopal Church, Ardmore, Pa. Dr. Pitt, now at Grace Church, New York, was honored at the 25th reunion of his class at Wesleyan University, by his degree of doctor of divinity.

The 33rd annual Collegeville Summer Assembly, an interdenominational lay and ministerial conference, featured three lecturers: Prof. Norman V. Hope of New Brunswick Theological Seminary, Prof. Lawrence E. Bair of Lancaster and Prof. Samuel C. Zeller of Moravian College and Theological Seminary, Bethlehem. Prof. J. Lewis Fluck of Albright College preached the assembly sermon. Rev. L. Valmore Hetrick of Easton is chairman of the assembly committee.

Rev. Paul C. Empie has been granted a temporary leave of absence as superintendent of the Lutheran Home for Orphans and the Aged at Mt. Airy to be assistant director, under Dr. Ralph H. Long of New York, of the fall drive for $500,000 for the support of Lutheran foreign missions orphaned by the war.

CHARLES DANIEL BRODHEAD.

Fellowship Holds Texas Conference

The Fellowship of Reconciliation will hold its southwestern conference on September 12-14 at the Methodist Camp, Kerrville, Texas. Miss Frances Lockhart of Austin is the registrar. A. J. Muste, national executive secretary, will speak. Members of the historic peace churches and other Christian pacifists are welcome.

Draft Bills at Variance on Conscientious Objectors

Provisions with regard to conscientious objectors differ in the conscription bills now before Congress. The bill passed by the Senate provides that objectors are to be listed on a "register of conscientious objectors at the time of their classification" and that all names so registered are to be referred to the department of justice "for inquiry and hearing." Following such hearing, "if the objections are found to be sustained," the department may "recommend" that the c. o. be assigned to non-combatant service, or if opposed to such service, to "work of national importance under civil direction." Appeals from decisions of the department of justice are to be referred to an "appropriate appeal board," whatever that may mean. The House bill, on the contrary, provides exemption for only those who are "found to be members of any well-recognized religious sect whose creed or principles forbid its members to participate in war in any form." This, as has been pointed out, would not exempt Quakers.

Stanley Jones Sees Draft as Needed Discipline

Speaking at his ashram at Blue Ridge, N. C., in preparation for the National Christian Mission, Dr. E. Stanley Jones of India said: "I dislike to think about the conscription law being passed, but if the people cannot learn to discipline themselves from within, a discipline must be administered from without. The age when man could do as he pleased has gone. If the Christian church is going to do anything it must be disciplined in a united way."

Britain Follows Churchill Lead

Prime Minister Has Come to Speak for Entire Nation—Church Life Found Deepening Under War Stress

(Correspondence from England)

LONDON, Aug. 21.—Mr. Churchill has just spoken in Parliament. His speech, in common with all his speeches since he became prime minister, is not only an accurate register of the settled mind of this nation but an expression of the direction which it is ready at all costs to take. It expressed for us our heartfelt gratitude to all its defenders, and most of all at this moment to the young pilots and other airmen. "Never in the field of human conflict was so much owed by so many to so few." It is certain that in making the offer to America of "facilities for the naval and air defense of the Western hemisphere against the attack of a nazi power which might have acquired temporary but lengthy control of a large part of western Europe and its formidable resources," Mr. Churchill carries the complete approval of our people. But apart from the other values of this speech it is remarkable for its mastery and fearless analysis of modern warfare and for the quick imagination which the prime minister shows in his reading of the times.

* * *

Democratic Processes of Parliament Continue

It is a mistake to suppose that criticism of the government and its head is silenced here. On the contrary, on many secondary questions of policy the prime minister has to answer his critics as in other times. This is in reality a sign of the unity of our people in the main matters; they can criticize freely because they know that there is only one mind and one direction in the main purpose. It was a Labor leader who said in the debate: "Mr. Churchill has spoken for a united nation. He has spoken in the name of free men in every nation."

* * *

Neutral Sees Religious Life Deepened

A neutral observer has transmitted to his own people his impressions of religion in this country. The British churches, he says, have not allowed themselves to be overwhelmed by the war. There is a deepening of religious life, and "no trace of a Christianity which is merely patriotic." These churches are making an effort to help Norwegian, Danish, Dutch and French missions. They have given their support to the attempts to make the lot of refugees easier. There is a new impetus to the movement for Christian unity. The experience of these last months has certainly had a very healthy influence, he says, from the spiritual point of view. "The Spirit of Christ is at work here under the most diverse forms."

* * *

Archbishop of York Calls for Interdenominational Action

In support of these impressions it must be recorded from my own range of direct knowledge that there is a continuous offering of prayer in the separate churches, in which the members have now learned to pray together. In Edinburgh, Guildford and Birmingham united services have been held. In Birmingham at such a service from 5,000 to 6,000 people were present. There is something in this much deeper than the answer to the call of a common danger. And with this there goes a serious concern for the new social order for which the war provides the occasion. The Archbishop of York, under the title *Begin Now,* makes concrete proposals. He notes that there is "a great mass of Christian" sentiment "which needs directing to some definite goal." He pictures a great "interdenominational fellowship which may contain many who though not yet committed to the Christian faith are ready to join in seeking the Christian solution of our problems." It will be remembered how T. S. Eliot has distinguished between the Christian state, the Christian community and the community of Christians. It is the business of the church to stand at the cross-roads and tell all the citizens of the Christian state, whether they are confessed Christians or not, which is the way they should go.

* * *

Day of Prayer to Mark War Anniversary

We kept May 26 as a day of national prayer. By the request of the king Sept. 8 will be kept in the same manner as a day on which the churches will unite at the Throne of Grace. That will be the Sunday after the first anniversary of the opening of the war. It is also the Sunday on which by the request of the President the churches of America will be invited to unite in prayer. The Archbishop of Canterbury in his statement shows how different are the conditions under which we live today from those of May 26. No new forms of prayer will be issued. Those which were authorized for the earlier day will be used. "It is right that once again the nation should turn to God as its strength and stay in this time of trouble and once again commit its great cause to him." There has been no little discussion, and even controversy, upon the meaning of such national prayer. It is not surprising that H. G. Wells considers such united prayer "collective incantations" and likens them to the beating of gongs by the Chinese to end an eclipse. It is pointed out by numerous correspondents that Mr. Wells, starting from the interpretation of human life which he has reached, has no claim to describe what prayer really means to the Christian whose faith he rejects. "Mr. Wells is outside the religious life of the country; he did not share our prayers." Certainly from all I have learned of the prayer which is made here day by day in our churches as well as in our homes, Mr. Wells' view is a grotesque travesty.

* * *

A Link with The Past

John Tyndall died in 1892; his widow Louisa Tyndall died last week at the age of 95. Tyndall, with his friend T. H. Huxley, did more than any man to make known the meaning of evolution. He was himself a great scientist but again in common with Huxley he knew how to take the ordinary man with him into the realms of science. He had also a provocative honesty. In his address before the British Association at Belfast he provided for the preachers of his time a constant theme for attack,

A book that may well provide a workable basis for an ecumenical church

The Christian Fellowship

By NELS F. S. FERRÉ

Abbot Professor of Christian Theology, Andover Newton Theological School

Of perhaps crucial importance to Christianity is the problem of finding some basis on which the various denominations may unite. Here is a proposal that offers great hope. In presenting the idea of "fellowship," the author has struck into the deeper meanings of religion. He has found solid rock on which a common basis for cooperation can be established, without disturbing variations in approach and practice which are natural within a world faith. The book shows what Christian fellowship is, why it is important, and how an understanding of it would provide the answer which those interested in an ecumenical church are seeking.

Table of Contents

I. Religious Knowledge as a Social Act
II. The Unity and Continuity of the Christian Faith
III. The Basis of Christian Fellowship
IV. Liberal Thought and the Religious Absolute
V. The Kingdom of God and the Christian Church
VI. Symbolism and Sacramental Theory
VII. Christianity and Karma; the Relation of the Christian Fellowship to a Non-Christian Fellowship
VIII. The Christian Fellowship as a Social Theory

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and when he proposed a scientific test for prayer he aroused a fierce criticism, not unjustified. He lives in the story of the Victorians as a great friend as well as a true man of science, and there were few who had a finer record in mountaineering. His wife is said to have been "both rare in power of comradeship and radiant in the gift of diffusing happiness." It is strange to be reminded so vividly of one who died the same year as Tennyson, his friend, nearly half a century ago.

* * *

Romanticizing of War Impossible Now

It was twenty-six years on Sunday last since the last war began. This recollection was much with us in the services of that day. In the evening service which was broadcast the speaker was Lord Gort who dealt faithfully with our own condition: We were not responsible for the ambitions of the leaders of great nations who are today our enemies but we have our own sins to confess. Neglecting our religious obligations, in the pursuit of pleasure we filled the roads and deserted the churches. He added his own testimony to the courage and self-sacrifice of the younger generation. Later in the evening Mr. Priestley showed how the mind of the present generation differed from that which found expression in 1914. He said truthfully that it has proved impossible to work up again the old mood, to sing the old songs. Men feel this war is different. It is an hour, he said, in which we must enter into the secret place of our hearts. We had before us an example of what men will do when they have lost the vision of the kingdom of heaven. Once more he warned us how full of perils the way had become but there is no turning back. . . .

* * *

And So Forth

The Wayside Pulpit is a familiar sight outside churches. The first minister to use this means of putting pithy sayings before passers-by was the Rev. H. H. Johnson, who died last week. He was minister of the Cross Street Unitarian Church, Manchester.

That secrets can be kept in wartime is shown not only by the story of the first voyage of the Queen Elizabeth but also by the fact that the Maille Brezi, a French destroyer, sank near a British port in April, and the news was only released last week-end. It was important that this loss should not be made known to the enemy. Thousands of people knew it, and the secret was kept.

Food stores, the minister of food says, are larger than we had any reason to suppose they could be. This does not mean increased rations, but great security.

In one village 100 parishioners stood round a bomb crater and held a service of thanksgiving for their escape.

A service for Continental refugees and their English friends was held at St. John's, Westminster, on Saturday afternoon. It was arranged by the Christian Council for Refugees from Germany and central Europe.

There is no doubt that the Far East has become a scene of importance once more; but what will be the outcome of the new Japanese policy, it is too early to say. Does it mean that as Germany signalled to Italy, now it signals to Japan? Time alone can tell.

EDWARD SHILLITO.

Eurasian League To Oust Japan?

British Appeasement Retreat Attacked —Soviet-German Influence Growing —Continental League Possible

(Correspondence from China)

SHANGHAI, Aug. 2.—The recent flareup of anti-British feeling here is not so sudden as many foreigners seem to think. This feeling is widespread. A few weeks ago E. E. Barnett, executive of the foreign division of the Y.M.C.A. in New York, visited Shanghai and was much surprised to find the attitude of students generally far from friendly to the British. Although Mr. Barnett had spent 30 years in China and has always been credited with an exceptionally intimate and sympathetic understanding of the Chinese point of view, he was unprepared for the apparent indifference to Great Britain's fate in the present European struggle. Shanghai student groups told him it made little difference to them in the long run whether Germany or England won the war.

* * *

China Also Victim of Versailles Treaty

Beyond this indifference there is actually much antipathy for the British and some desire to see Germany victorious. The Chinese have a deep admiration for the way in which the Germans staged a comeback after the Versailles treaty. It should not be forgotten that China refused to sign the treaty. She has never forgiven the two European nations that seemed to sell her out at that time. Her own mistreatment gave her a measure of sympathy for the chief victim of that infamous agreement.

* * *

Friendly Attitude Toward Russia

This perhaps leads to the too easy popular assumption that Germany has already won the war and that it is just as well to be friendly with the victors. The intimate understanding which seems to have existed during the past year between the nazis and the soviets also influences Chinese attitudes. Since the days of Sun Yat-sen there has been considerable friendliness between China and the U.S.S.R. That has been partly due to the material help which China received from that quarter when no other nation would lend assistance. People know that the supply route from Europe across Siberia and Mongolia into northwest China is still open. While Great Britain yields the Burma highway and France the Indo-China railway and Japan blockades more effectively the Fukien and Chekiang coast ports, China's hope once more turns toward continental Europe, especially while America continues to supply Japan.

* * *

Retreat from Asia Condemned As Appeasement

The mistrust of the British government comes to focus in Sir John Simon, who has been to the Chinese people for nearly ten years probably the most disliked man in any government. Since the Manchurian debacle the Chinese people have felt that only expediency and self-protection animated British Far Eastern policy. That feeling has been greatly intensified since the outbreak of the Sino-Japanese war. The appeasement policy in Tientsin and Shanghai and now in Hongkong and Burma has seemed to be a series of surrenders to Japanese demands. When it was reported that Great Britain was agreeing to certain demands regarding the closure of the Burma road and a broadcast from Singapore made the suggestion that the British government sought in any honorable way possible to terminate the Sino-Chinese conflict and at any cost to avoid getting herself embroiled in the Far East, the long smoldering resentment burst out in popular denunciation in Shanghai and Chungking.

* * *

Imperialism of Britain Seen Unchanged

Many Chinese for years have been taught to regard Great Britain as the typically imperialistic Western power. Japan has not had to hunt far to find material for recent propaganda. People who know little about modern nazism know plenty about British imperialism in India and in the concessions at Chinese ports. The return of Hankow and Weihaiwei have not been sufficiently publicized to convince the general public that there has been any thoroughgoing change in the character of the British empire. On the other hand German traders have a pretty good reputation in China. German goods are useful and inexpensive. German munitions have met a real need. Germany has no extra-territorial privileges nor any concessions. The Chinese people are too far away from Europe to have great fears of Hitler's domination in Asia.

* * *

League With Germany and Russia Possible

British propaganda has been notoriously ineffective and just now her prestige is very low. It would be possible to list many indications of genuine good will among Chinese for the British people. A good case could be built up to show that the government and the best minds of the country know China's ultimate welfare to be dependent upon the triumph of Western democracy as defended by British arms. I have tried simply to state the everyday case that is not commonly expressed to Westerners but is widespread among Chinese.

Had Japanese statesmen been as able and clever as her militarists were powerful in 1925 and 1927, the present Sino-Japanese conflict would have been avoided and an Asiatic alliance might have been worked out with mutual economic benefits and an anti-Western front. That opportunity is gone. What new alliances may yet develop no one can predict. But since the West began rubbing its eyes over a German-Russian agreement last August, it need not be quite unprepared for a Sino-German-Russian agreement that will shut both England and Japan out in the ultimate division of Asia.

JEREMY TRASK.

Presbyterian Membership Over 2 Million

Recent figures show that the Presbyterian Church in the U. S. A. gained 43,806 members in the last year and has now for the first time passed 2,000,000 in total membership. The per capita giving in 1939-40 was $21.20.

Minor Parties Off the Ballot

Massachusetts Bars Prohibition and Other Candidates—Malcolm Dana, Rural Church Leader, Dies

(Correspondence from New England)

BOSTON, Aug. 31.—The decision of the Massachusetts ballot law commission removing from the official ballot the tickets of the Prohibition, Communist, Socialist and Socialist Labor parties, raises a question of more than local interest. Statutes define a "political party" as one which secures at least 3 per cent of the vote for governor, but permit parties which cast one-tenth of 1 per cent to have their tickets printed on the ballot, if fulfilling certain conditions. Those conditions are defined in different sections of the statutes of several years. There is no concise summary, and one party, which repeatedly inquired at the state house in an honest effort to obey the law, received little help. William H. McMasters, finding his National Pensions party unrecognized, filed more than 90,000 signatures nominating him for governor, far more than the number required. But at a hearing before the commission handwriting experts testified that a large proportion were forgeries, and 1,000 voters that they had not signed. His supporters allege that these were secured by opponents to discredit him, and that he still had enough to qualify. His name was removed. He, in turn, challenged the minor parties, and the commission decided that none of them had fulfilled the conditions.

* * *

Protest and Appeal Against Decision

"The National Federation for Constitutional Liberties" has issued a statement, signed by such leading citizens as Alice Stone Blackwell, L. O. Hartman and Kirtley Mather, calling such action "a glaring departure from the proud traditions of the commonwealth in affording protection to minorities." The Civil Liberties Committee of Massachusetts, declaring that "in a democracy the minority has a right to be counted," backs the legal appeal of the four parties to the superior court, which alleges that the complainant and the commission itself disregarded the law in several respects, as for example, in failing to notify the candidates individually. The situation gives the minor parties publicity and wider sympathy. If their appeal fails they may still use "stickers." Their defenders characterize the decision as an example of the world-wide trend to limit freedom of choice, culminating in some countries in tolerance of only one party. There has actually been legal effort to remove Roosevelt's name from the ballot on the ground that unwritten law excludes a third term!

* * *

Jewish War Veterans Honored

Yesterday a parade of 10,000 brought the convention of Jewish War Veterans to a climax. Mayor Tobin and Gov. Saltonstall reviewed it, and the latter, as honorary chief marshal, led the start. Without a dissenting vote the convention denounced naziism and fascism and urged that the Communist party be outlawed in the United States, because it "admittedly receives orders from Moscow and aims to overthrow our democratic form of government." It pledged full support to the protection of American principles, and commended the Democratic and Republican parties for opposing bigotry and group hatred. Edgar H. Burman, national commander, said that its membership was "99.9 per cent in favor of conscription" and that religious groups must work together. "There can be no nazi blitzkrieg in this country if we keep morally prepared." The veterans made a pilgrimage to Bunker Hill monument to honor the memory of Judah Touro who, born the day before that battle, gave the second $10,000 which made possible its completion.

* * *

Episcopalian Tribute to Early Unitarians

An illustration of theological tolerance which may seem strange in other sections is given by Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, who in his parish paper has been reviewing the history of all the denominations in that community. He recalls that King's Chapel, removing references to the Trinity from its prayer book, finding that Bishop Seabury would not ordain James Freeman as its pastor, according to Congregational usage, itself ordained him. He quotes testimony that the liberal ministers of the 18th century were "devout men of exemplary lives, diligent in parochial duties; their lay followers characterized by rigid honesty, a breach of contract exposing the offender to open shame. Among them, the earliest temperance society in the world was formed. Differences in doctrine were subordinate. It was their sincere conviction that they could hold Jesus to be human, yet keep him in the forefront as central object of trust, love and aspiration, the sinless one, infallible, ever present with his church, dispenser of spiritual gifts, the judge of men. Every early Congregational church in the Bay Colony became Unitarian, except the First in Charlestown and the Charlestown-founded Old South in Boston. Nearly half of the former, including many of the wealthiest families, withdrew, but with Christian considerateness refused to take any of the property of the orthodox church."

* * *

Malcolm Dana, Rural Church Leader, Dies

Leaders of the Interseminary and New England country church commissions met on Aug. 19 for the funeral of Rev. Malcolm Dana, conducted by Dr. David Beach of Minneapolis and Dean Luther Weigle of Yale Divinity School. The latter paid tribute to Dr. Dana's pioneering in definite training for the rural ministry, which resulted in the unique alliance of six theological seminaries, including five in New England and Union Seminary in New York, to give courses in the technical problems of the country church and stress its importance as a life work. Yale Seminary, Dean Weigle told me, will open this fall with enrollment to its full capacity of 250 students. As there are twice that number of applicants, there can be selection.

E. TALLMADGE ROOT.

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Many Meetings As Summer Ends

Lutherans, Evangelicals, Methodists Hold Conferences in or Near Chicago —Peace Rally Spreads Discord

(Correspondence from Chicago)

CHICAGO, Sept. 2.—"Anti-Christian philosophies, craftily undermining the cities of God in many parts of the world," were scored by Rev. Edward J. Friedrich, superintendent of the Lutheran Sanitarium, Wheat Ridge, Colo., in the keynote address before the International Walther League's 48th annual convention. The convention, which was held in the Stevens Hotel, Aug. 26-28, enrolled more than 2,000 young Lutheran delegates from the United States and Canada.

* * *

Evangelical Churchmen's Brotherhood Meets

Nearly 1,000 delegates attended the second annual national convention of the Churchmen's Brotherhood of the Evangelical and Reformed Church in the Congress Hotel, which opened Aug. 20. Rev. Glen G. Gunn conducted the opening service, and Walther H. Witthaus, national president, formally welcomed the delegates. The national board, and the departments of missions and social service held sessions during the first day of convention meeting. A corporate communion service was held in the evening at St. Paul's Evangelical Church. Arthur W. Meyer is president of the Churchmen's Brotherhood of the Chicago area; he also served as chairman of the general convention committee.

* * *

'Bishop's Retreat' at College Camp

Churchmanship—the meaning and purpose of the Christian church, church loyalty —an emerging idea among evangelical groups in the United States, occupied the attention of Methodists of Chicago and the Rock River conference at the annual "bishop's retreat" for laymen and women and the clergy held over the past week end at College Camp, Lake Geneva. The retreat opened with a dinner honoring Bishop Ernest Lynn Waldorf, who was unfortunately prevented by illness from attending. After the dinner the address of the evening was given by Dr. Harris Franklin Rall, professor of theology in Garrett Biblical Institute, Evanston. A discussion period followed. "The Church Today" was the subject of discussion Saturday morning by both ministers and laymen while in the afternoon Dr. Rall conferred with the ministers, the laymen meeting separately under the presidency of Rockwell Clancy. The laymen listened to Edgar Blake, Jr., of Gary, Ind., and Dr. Raymond W. Fairchild, president of the Illinois State Normal University, at Normal, Ill. Dr. George L. Morelock, executive secretary of the board of lay activities of the Methodist Church, was the chief speaker at the evening service.

* * *

Methodist Youth Also Meets

At the same time, only over a longer period, Methodist young people were in session at Winona Lake, Ind. The occasion was the fourth biennial National Conference of Methodist Youth. Epworth Leagues, Sunday schools, missionary groups and other youth organizations were represented. Bishop G. Bromley Oxnam, of Boston, Mass., opened the program on Tuesday evening with an address presenting a survey and the challenge of unfinished tasks confronting Christian youth today. Dean Howard Thurman, of Howard University, Washington, D. C., was the Wednesday morning speaker. Kirby Page spoke Thursday morning, and in the evening joined in a panel discussion on "America and the War" with Clark Eichelberger and Senator Gerald P. Nye. Dr. Page took the complete pacifist position, Dr. Eichelberger advocated aid to Great Britain as a means of defending America, while Senator Nye defended his well-known views on neutrality. Saturday morning saw a round table discussion of Jewish - Catholic - Protestant relationships, with Leonard Aries of Chicago, Father Pursley of Warsaw, Ind., and Dr. T. Otto Nall of Kansas City, representing the three faiths. The closing address of the conference was delivered on Sunday morning by Dr. James Chubb, Methodist pastor at Baldwin, Kan.

* * *

'Peace Rally' Draws Fire

The "Emergency Peace Mobilization" held over the past week end, while it enlisted the support of many conscientious peace lovers, appears to have derived much of its strength from communist and nazi sympathizers and organizations. Even the "Keep America Out of War Congress," led by John T. Flynn and Frederick Libby, flatly characterized the "mobilization" as the newest and apparently the most extensive of the Communist party fronts. A strong effort was made to line up labor organizations, but with little success. Thirty-six officers of 27 locals of the United Retail and Wholesale Employees of America telegraphed Senators Worth D. Clarke and Gerald P. Nye, advising them to cancel their plans to address the rally, which they did. A systematic effort was made to secure the backing of the clergy of the city. Not only did I receive loads of literature but, although I am not pastor of a church, a telephone call from a young woman speaking for the "Emergency Peace Mobilization," who was evidently calling all the clergymen listed in the classified telephone directory, asking my support of the rally.

* * *

And So Forth

The Juvenile Protective Association praised Mayor Kelly for revoking the licenses of 75 saloons recently, but adds, in a statement just issued, that it is "sending him the names and addresses of more than 100 taverns that are constantly operating in flagrant violation of the law." The statement indicates that this action, however, is only a gesture, since "Mayor Kelly and the police already know about the taverns."

The First Congregational Church of Millburn, northwest of Chicago, will celebrate its centennial Sept. 6-8. Dr. Ernest Graham Guthrie, director of the Chicago Congregational Union, will speak at the dinner with which the celebration begins. Rev. Melvin L. Frank is the minister.

CHARLES T. HOLMAN.

Youth Hail Rumor Of Draft Defeat

False Report Throws Methodist Gathering Into Tumult of Joy—Oppose Conscription; Leave Youth Congress

(Special Correspondence)

WINONA LAKE, IND., Aug. 30.—An unexpected incident occurring during the biennial meeting of the 800 members of the National Council of Methodist Youth here today revealed the tension which the war psychosis has developed among young people. A false report, arising as a result of a misinterpretation of a badly worded newspaper story from Washington, reached the conference that the House of Representatives had rejected the conscription bill. Immediately there was a wild demonstration of joy which older people said they had not seen equalled since Armistice Day, 1918. Cheers, singing, impromptu parades and a tumultuous celebration immediately brought the business of the conference to an abrupt if temporary close. It was not until some time later when the truth about the situation was learned that the conference returned to the subdued but purposeful pursuit of its business.

Against Conscription

The issue of conscription and of war and peace dominated the discussions of this, the largest of the church youth organizations which is really controlled by youth. Instead of retracting the strongly pacifist position taken at the convention which was held at Berea College two years ago, this conference showed a tendency if possible to strengthen its position. Unanimous votes were cast in opposition to conscription and in support of conscientious objectors. The temper of the body was strongly shown during a three cornered debate between Senator Nye, Clark Eichelberger and Kirby Page. Mr. Eichelberger represented the Aid to Britain committee headed by William Allen White, Mr. Page the pacifist position and Senator Nye the non-interventionist point of view. The conference was overwhelmingly in support of the latter two.

The second issue of importance considered at this meeting was the uncertain future of the National Council itself. Ever since the crisis when Owen Geer and Blaine Kirkpatrick, leaders of the Methodist youth movement and founders of the National Council, were dismissed by the denomination's Board of Education, the future of the council has hung in the balance. Powerful elements in the Board of Education still desire its dissolution. Also the southern wing of the Methodist Church refuses to permit its youth to have anything to do with a body as "uncontrolled" and "uncoordinated" and possibly as radical as the National Council. While there were delegates from Texas and other southern states at this meeting, they were there without the help or approval of southern church youth leaders. The future of the youth council was not settled at this meeting but the final decision of what happens to it will be made by a commission on youth which represents all branches of the united church when its 28 members meet in De-

cember. About half of its personnel are young people. In the meantime the resignation of Thomas Pendle, the present secretary, requires that a new secretary be appointed under difficult conditions.

Withdraw from Youth Congress

The National Council dissolved its affiliation with the American Youth Congress after a debate which aroused some bitterness. The basic reason for the action was that experience had showed the Methodist council that affiliation with the Youth Congress was in no way advancing their concerns as Christian youth, while the alleged communist affiliations of the Youth Congress constitute a definite hindrance.

The conference practiced a rigorous Bible study under the leadership of Paul Minear of Garrett and carried out a hardboiled mock trial of conscientious objectors which gave these gentlemen a realistic foretaste of what they may have before them. On their way home on Sunday, Sept. 1, the 800 delegates planned to visit Epworth Leagues and on Labor Day as they travelled farther to their widely scattered homes to distribute 100,000 handbills which read in part, "Do you know that your liberties may be taken away from you this week?" The handbill then went on to point out that the conscription bill had not yet passed the House and urged citizens to "act at once" by writing their representatives.

H. E. F.

Niemöller Has Priest Companion

Martin Niemöller is now said to have as a cell neighbor in the Oranienburg concentration camp the Rev. Rupert Mayer, S.J., a Munich priest.

Religious Groups Give Vast Sum Abroad

Protestant, Catholic and Jewish organizations gave over $839,000,000 to causes and needs in foreign lands between 1919 and 1939, according to the United States bureau of foreign and domestic commerce. Protestants led with a total of $600,000,000, Jews gave $148,000,000 and Catholics $90,000,000.

Christian Ashrams Attract Over 600

More than 600 persons attended the two "ashrams" led by E. Stanley Jones at Saugatuck, Mich. and Blue Ridge, N. C. in August. These retreats were in preparation for the National Christian Mission of the Federal Council, which begins on the last Sunday of September its tour of 22 cities.

College Prepares For Post-War Epidemics

Expecting a recurrence of post-war epidemics of influenza and other diseases, the Sacred Heart College of Belmont, N. C., offers a "preparedness" course to train women in ways of relieving shock, how to cleanse and bandage wounds, how to care for gassed persons and epidemic patients.

Reconciliation Fellowship Celebrates 25th Year

The Fellowship of Reconciliation is 25 years old this fall. This fact will be noted at the Lake Chautauqua national conference and in meetings at Lake Geneva and in Texas in September. A. J. Muste, the new executive secretary, will speak at each.

Tennessee Crowd Celebrates TVA

Electrification Experiment's Success Has Altered Life in Rural Regions—New Agreement with Labor Unions

(Correspondence from Tennessee)

NASHVILLE, Aug. 28.—Seats for 10,000 are being arranged for the TVA celebration at Chicamaugua dam near Chattanooga. The first year of complete areal ownership foots up with a balance of $2,000,000 on the credit side of the ledger. In addition, an average of about $1,000,000 has been saved by each of the four large municipalities using TVA power, and more by users in smaller towns and along the lines of the rural cooperatives. On the basis of 1932 charges, the total savings last year to the users of TVA power and light is well over $8,500,000. The number of electrified farms has multiplied by three and one-half, the increase in sales of electric appliances by ten. The average of rates to the consumer over the area is one-half those of pre-TVA days and taxes amounting to $1,600,000 have been paid. TVA does not sell appliances, so their greatly increased sale went to private business.

* * *

TVA Success a Commentary on Former Utility Policies

Mr. Willkie's Commonwealth and Southern's subsidiaries reduced rates again and again after the bright lights of TVA began to drive shadows from kerosene lighted homes and enjoyed the largest business in their history. This illustrated at least three things: 1. That the smallest possible profit on sales yields the largest return because it benefits the greatest number of consumers. 2. That the policy of corporation owned public utilities of large margins on small output is bad business even for the stockholder. 3. That state public utility commissions have been too much interested in or influenced by the utilities rather than the consumers. The total sales of current by the TVA last year was nearly $15,000,000; it will probably be more than $20,000,000 next year and this is just for wholesaling power to municipal and rural cooperative distribution systems.

* * *

Farm Electrification Chief Gain

But the saving in cash is the least of the benefits conferred. The lighting of thousands of homes that never enjoyed the mazda lamp before, the lightening of the drudgery of tens of thousands of housewives who now flip a switch and watch the magic of electricity wash and wring the clothes, keep the food refrigerated, sweep the floors, iron the clothes and substitute an almost heatless range for the old coal or wood stove to say nothing of cheap power for decentralized industry are all to the good. I cannot improve on the eloquent words of Commissioner Pope who, in an address to the north Georgia electric cooperatives recently, said: "I know of no advance in the way of living that compares with the progress that has been made in the use of electricity on the farm within the last few years. Up to 1934 less than 3 per cent of the farms

Mobilization for Spiritual Ideals

In a fearsome world two obvious factors impress thoughtful people who believe in and are concerned for the spiritual values (1) there is a lessened sense of spiritual and moral responsibility among individuals; and (2) there is a lack of effective organization of such constructive forces as do exist.

If the perils of paganism and apostasy are to be thwarted, inter-church, interdenomination and inter-faith cooperation must be increased. How can we develop an immediate, commanding, united front against ascending paganism without sacrificing our individual and denominational prerogatives? The Mobilization For Spiritual Ideals is an effort to answer that question.

Ministers of all faiths are appointing committees to conduct the Mobilization in their own parish. Conceivably, three to ten million people may sign the simple pledge within the next sixty days—such would of itself be important.

The world, our United States desperately needs a spiritual revival. Let's produce it—quickly and yet soundly, by getting millions to sign

Recognizing the worldwide threat to spiritual ideals through the rising tides of paganism and apostasy, I pledge devoted service as follows—

(1) I rededicate myself to faith in God. I promise to witness for Him in every way I can — through the spoken word and the unspoken, daily example of my life.

(2) I rededicate myself to the ideal of freedom—religious, political, economic—free speech, free assembly, free enterprise and free worship.

(3) I rededicate myself to the inclusive ideals of religion and to the Church as a practical channel through which I may be effective on its behalf.

In an effort to rapidly increase the scope of this Mobilization, I will urge it upon people whom I know—

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Address_____

For information address
JAMES W. FIFIELD, Jr., D.D., Director

Mobilization for Spiritual Ideals

535 S. Hoover Street, Los Angeles

(See that your parish goes to the poll in November—To save democracy—Make it work)

in Georgia, Alabama, Mississippi and Tennessee were electrified, as compared with the average in the United States of about 11 per cent. This means that in these four states only one in every 35 farms had electricity, while one in every nine was electrified in the rest of the country." Today every fourth farm in the TVA area has electricity.

* * *

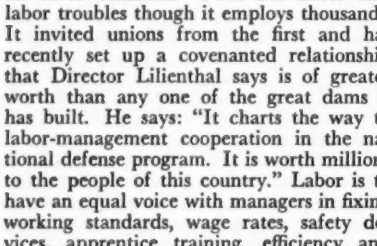
TVA'S New Labor Charter

Mr. Willkie does well now to approve TVA. His offer to improve on its bookkeeping and accounting methods will be welcomed should he be elected; he will doubtless discover that they are exemplary even for big business, just as the New Deal is finding that TVA methods of decentralizing authority and defeating bureaucracy are exemplary, as also are the TVA policies on labor relations. TVA has never had labor troubles though it employs thousands. It invited unions from the first and has recently set up a covenanted relationship that Director Lilienthal says is of greater worth than any one of the great dams it has built. He says: "It charts the way to labor-management cooperation in the national defense program. It is worth millions to the people of this country." Labor is to have an equal voice with managers in fixing working standards, wage rates, safety devices, apprentice training, efficiency and economy. Tribunals are set up for the handling of disputes and employee grievances. Fifteen A. F. of L. unions cooperate.

ALVA W. TAYLOR.

Federal Council Again Lists Pamphlets

The research department of the Federal Council of Churches has again published a list of what it considers the 316 most important pamphlets on social, economic, political and religious issues produced in this country during the past year. Copies may be obtained from the council at 297 Fourth Avenue, New York.



Draft Law Means Fascism Wins

Despair of Democracy Viewed as Bill's Incentive—Army Conceals Success In Recruiting Volunteers

(Special Correspondence)

WASHINGTON, Sept. 2.—Having been working here in Washington for seven weeks for the war problems committee of the American Friends, I am glad to answer the editor's request for some comments on the way this conscription situation appears to one who has been actively engaged in opposing the passage of draft legislation. During these weeks it has seemed to us here that America is slipping into a pattern of life which is alien to all of the traditions of the nation and a negation of the fundamentals of Christianity. Few persons, in Congress or outside, realize that the shift is taking place. Glib catch-phrases about national defense and the Monroe Doctrine obscure the fascist nature of the underlying philosophy of the Burke-Wadsworth bill. Congress by passing this bill is declaring that our democratic system is no longer effective in the modern world.

Must Totalitarianism Save Democracy?

Those here who favor peacetime conscription declare that it is essential for the preservation of our way of life against the threat of the totalitarian nations. Even a superficial survey of that statement reveals that it is false. Democracy is a system of life in which the individual personality is paramount and the state secondary. The totalitarian system is based on the thesis that the state is all-powerful and that the individual is important only so far as he contributes to the state. The two systems are diametrically opposite. It is the height of illogical thinking, it seems to me, to assume that you can preserve the democratic state by adopting the features of the totalitarian system which are most opposed to the democratic type of society. Imitation, it is said, is the highest form of flattery. If that is so, Adolph Hitler should be highly flattered with the passage here in Washington of peacetime conscription for the United States.

Second, few military experts here seriously entertain the possibility of armed invasion of this nation. When one asks what we are planning to "defend," the debates in the Senate and the position maintained by administrative leaders indicate that the plan provides for American troops in Central and South American republics. During the discussion of the national guard bill and the Burke-Wadsworth bill, senators supporting the administration viewpoint defeated every proposal which would have limited the use of the guardsmen and conscripts to the continental limits of the United States. They insisted that we must "implement" the Havana agreement, and declared that the President should be free to use the army as he felt the defense of the nation warranted. The temper of the debates indicated clearly that American boys will be used to continue existing political regimes in the South and Central American republics. Any revolutionary development in these nations will ipso facto be considered to have been brought about by foreign ideological interests. This may be realistic power politics, but it certainly seems a far cry from the once-famed "good neighbor" policy.

Army Conceals Recruiting Success

A third point involves the military factors. I do not profess to be a military authority, but I have listened to most of the testimony of our military experts before the Senate and House military affairs committees. There seems to be a wide disagreement regarding the type of military establishment needed to defend this country. The weight of military evidence tends to favor a small, professional, highly trained, mechanized army. That army is actually in existence, on the basis of the present regular establishment, national guard divisions, and the reserve units of the army. With volunteers reaching a total of over 30,000 in July, it would seem that the draft is not needed for strictly military purposes.

The army is not inteersted in securing volunteers to fill its needs. The National Defense Act of 1920 provided for one-year voluntary enlistments, which the army has discouraged while eager to get conscripts for one year. The generals' performances during the discussion of the draft prove that the army is more interested in establishing a totalitarian method than in securing soldiers. The army recruiting service's monthly publication is printed for the use of its men throughout the country. The July issue was held up, according to Senator Wheeler, until two pages were deleted. The Montana senator said that the two deleted pages contained a statement by General Marshall, chief of staff, commending the recruiting service on securing more men than in any month in our previous military history, and on filling the army quotas in many of the military corps areas. When Senator Wheeler's statement was called to his attention, Marshall said that a subordinate in the war department had ordered the deletions. To those who understand military procedure, it is obvious that subordinates do not delete statements issued by the commanding general.

Machines for Men: Men for Machines

Within the past few months the administration has asked Congress for billions of dollars for national defense. The plea was made that modern mechanical equipment was essential for the army. And Congress

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appropriated the money to equip the army with new tanks and guns and trucks. Then the administration asked for a large increase in man-power for the armed forces to use the new equipment which the Congress had just authorized. Senator Wheeler said he found it difficult to follow such circular reasoning. First we need equipment for men; then men for equipment.

The pattern of thinking, among the group in the Senate who demand immediate passage of conscription, is clearly indicated by their contemptuous defeat of amendment after amendment that proposed really to try the volunteer method of enlistment through a national appeal from the President.

Conscription and Economic Regimentation

Supporters of peacetime conscription declare that we had a draft in 1917 and then returned to democratic forms after the war. That is true, but today the situation is different. Then we were just entering into an expanding export market and the future looked fruitful for capitalistic enterprise. Now free capitalistic enterprise has ceased to exist in Europe, much of the Far East and Russia. Even in England and her colonies and in our own country governmental control of industry is advancing. We cannot compete under capitalism with state controlled monopolies unless government subsidizes all of our export industry. Even this cannot continue for long.

We face therefore greater and greater regimentation in every phase of life. Conscription is the first step toward totalitarianism. And while the new forms are building, too few Christian people understand what is happening to influence decisively their nature. These new forms can either be organized around the class hatreds of communism or the race hatreds of nazism or they can be organized by persons with spiritual and ethical and moral values on different lines altogether. While most Christians are so unfamiliar with the situation that they do not understand a problem exists, Christianity is now confronted in America with the greatest task it has faced in its history.

PAUL COMLEY FRENCH.

'Osservatore Romano' To Suspend

It is announced from Rome that the *Osservatore Romano,* Vatican newspaper, will cease publication this month. It will be succeeded by a small paper, *Corriere Vaticano,* edited by the Jesuits. Not long before Italy entered the war the *Osservatore Romano* was the most widely read paper in the country, but changes in policy made at the demand of the Italian government reduced its circulation to the point where its losses could no longer be sustained. The paper was founded in 1860 and purchased for the Vatican by Leo XIII.

Quakers Ask For Help In France

Howard E. Kershner, Quaker relief director in France, asks for greatly expanded funds for feeding the 8,000,000 refugees in France. "If America does not feed them they will not be fed," he says. Quakers vigorously oppose the contention that relief efforts merely help the nazis. A blockade, they say, is more cruel than bombs and affects many more people.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

He Stayed for Breakfast (Col.) Melvyn Douglas Una O'Connor Loretta Young	*Comedy.* Communist, fleeing police, takes refuge in home of woman whose banker husband (estranged) he was sent to kill; tries to convert her; instead, falls in love.	Reminiscent of play, "Rain From Heaven" and film, "Ninotchka," this one lacks their sparkle and spontaneity, but has stretches of good farce. Hero's eulogy of American way (which gets audience applause) obviously contrived; hence, unconvincing. Some undesirable innuendo. *Entertaining.* **M**
Love, Honor and Oh, Baby! (Univ.) Wallace Ford Donald Woods	*Melodrama.* Wanting to die, young man makes deal with "killer" ring. Then, suffering amnesia, he falls in love. In calling off deal, helps apprehend gang.	Could have been a travesty on gangster movies, but since much of footage is played seriously, effect of farce is lost and film adds up to simply a *far-fetched, exaggerated thriller.*
Lucky Partners (RKO) S. Byington Jack Carson Ronald Colman Ginger Rogers	*Farce.* Strangers, on hunch, win sweepstake. The bargain: he will take her on "impersonal" trip before her honeymoonless marriage to prosaic insurance man. Result, chaos.	Camera is used effectively to tell story with little dialogue necessary: a technique which could bear more frequent use. Story utterly irrational—in spots, inane—but since film is played in same spirit, it becomes *delightful, sophisticated farce; definitely adult.* **M**
Rhythm on the River (Par.) Bing Crosby Oscar Levant Mary Martin B. Rathbone	*Comedy,* with music. Boy and girl "ghosting" for popular composer stage a strike; meet failure for a time on their own; finally win recognition.	Pleasant film, with a number of delightful comedy scenes. Some good characterizations. *Entertaining.* **M, Y**
Slightly Tempted (Univ.) Johnny Downs Hugh Herbert Peggy Moran	*Farce.* Swindler comes from jail to small town where daughter introduces him as famous explorer. He can't reform, but his plans for swindle fail.	Effort to make farce out of situations in which likeable crook comes out usually on top results in unethical tone throughout. And even Herbert fans will probably *tire of him before confusing episodes end.*
***Young People** (Fox) C. Greenwood Jack Oakie Shirley Temple	*Comedy.* Vaudeville family retires to farm, where their effort to "liven up" village results in ostracism until hurricane gives them chance to prove real worth.	Insertion of shots from early Temple films interesting. Trite story, with village characterizations exaggerated—but tuneful and sprightly throughout. *For average family audience, delightful entertainment.* **M, Y, C**

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